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INSTITVTIO THEOLOGICA
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Pastors and Teachers

Edmund Arbuthnott Knox



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PASTORS AND TEACHERS

PASTORS AND TEACHERS

SIX LECTURES ON PASTORAL THEOLOGY

DELIVERED IN THE DIVINITY SCHOOL, CAMBRIDGE
IN THE YEAR 1902

BY THE RIGHT REV.
EDMUND ARBUTHNOTT KNOX, D.D.
BISHOP OF COVENTRY

WITH AN INTRODUCTION
BY THE
RIGHT REV. CHARLES GORE, D.D.
BISHOP OF WORCESTER

LONGMANS, GREEN, AND CO.
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INTRODUCTION

THE services of the Bishop of Coventry to the Diocese of Worcester have been such that he has an indisputable right to ask of me what he wills ; and it is at his desire that I am introducing this volume of lectures on 'Pastors and Teachers' to Churchmen and others who are facing the great problem of Religious Education. Even so it would be impertinent on my part to seek to *commend* the work of an acknowledged expert in education on his own special subject. But I may at least express my thankfulness that lectures so thorough in their conception of education as a whole : so full of a ripe experience in educational methods : so pervaded by a true sense of the place which religion must take in any adequate training of the young : and, above all, so fearless in the claim which they make upon the Church and the clergy to rise to the responsibility and the opportunity in religious education which God has laid upon us, should have come from

Birmingham and, in Birmingham, from one who is both a Bishop of the Church and Chairman of the School Board. This is a fact full of hope and encouragement from many points of view. I can only trust that those who are preparing for Holy Orders, and those who, already in Holy Orders, are seeking to be more efficient in their ministry, will lay to heart the teaching of the Bishop.

I should like in particular to call attention to three points in these lectures :

1. They recall us to the principle involved in the practice of infant baptism. The Church does not baptise infants indiscriminately. She requires sponsors for their religious education ; and the sponsors represent the responsibility of the Church for the infants who are being baptised. It is not too much to say that to baptise infants without real provision for their being brought up to know what their religious profession means, tends to degrade a sacrament into a charm. On this point we need the most serious reflection.

2. We are reminded (pp. 32-48) that ' all clergy ' should ' make the day-school teachers their friends and allies.' This is a piece of much-needed admonition. Especially in villages, where the schoolmaster and, even more, the schoolmistress belong naturally to no *class* of society, it does, I fear, occasionally

happen that they find themselves in a sort of moral solitude. The vicarage is ready enough to use their services, but sometimes forgets their need of fellowship and sympathy—such fellowship and sympathy as the real dignity of their spiritual vocation entitles them to expect.

3. We need the Bishop's warnings as to the method of S. Sulpice (p. 115). It is very possible, in enthusiasm for this wonderful method, to destroy the organisation of the Sunday school in places where there is no real prospect of substituting for it any more excellent way. Before the new 'Catechism' is introduced it is most necessary to count the costs.

In conclusion I would say, these lectures demand very much of the Church and the clergy. But not more than God, whose providence orders the circumstances of our time, is manifestly laying upon us. I pray from my very heart that they may receive the attention which they deserve—at Cambridge, where the lectures were delivered, in the Diocese, and in the Church at large.

C. WIGORN.

Easter, 1902.

AUTHOR'S PREFACE

WHEN I was honoured with the invitation to preach the course of Pastoral Theology Lectures at Cambridge this year, it was hinted that it was expected of the Lecturer that he should publish his addresses. I have not found it easy to serve my two audiences—the indulgent one which listened to me and was looking chiefly for guidance in the earlier days of ministerial work, and the more critical public which justly demands that an author should have something to say that has not been said before, or bring to light something forgotten or unknown. It will be found that I have ended by keeping only my Cambridge audience in my thoughts, and have published the lectures almost in the very words in which they were delivered. They express, however, the convictions which have guided my public action, and have led me to devote a large share of my time, especially since I came to Birmingham, to the cause of religious instruction in our elementary schools. From this point of view the lectures may interest a wider circle

than that for which they were written. No more difficult problem has confronted statesmen for some time than that of establishing a sound system of national education without interference with the principles of religious toleration. Instinct rather than theory has guided national sentiment in its repudiation of purely secular instruction as the right solution of this problem. In these lectures I have tried to show how impossible it is to divide the education of a child into two water-tight compartments—one labelled religious, and the other secular ; and why especially, Churchmen cannot, with fidelity to their principles, accept such treatment of their children. It seems better that the book should go out at once with all its imperfections than that it should wait for that literary finish which the public has a right to demand of every author, and so be delayed until after the settlement of the present difficulty.

My thanks are due and are most gratefully offered to the Rev. D. Vawdrey, Rector of Areley Kings, for the shelter of his little home, Glangwynant, at the foot of Snowdon, which furnished a delightful retreat for the preparation of these lectures ; also to the Council of the Evangelical Free Churches for permission to publish their Catechism ; to the Right Rev. Bishop Illsley, Bishop of Birmingham, for assistance with reference to the Catechism of S.

Sulpice and the Penny Catechism ; to the Rev. James Dodd, of the Manse, Corstorphine, and the Rev. Alexander Williamson, D.D., Minister of West St. Giles's Parish, Edinburgh, for help with reference to the Scottish Church ; to the Rev. Evelyn R. Hassé, of the Moravian Parsonage, Bedford, for information about the Moravians ; to the Rev. Professor Ernst, D.D., St. Paul's, Minnesota, for information with reference to the Lutherans ; to W. J. Birbeck, Esq., of Norfolk, for information about the Russian Church and for the loan of a translation of Philaret ; to Mr. Tunstall, Master of Method at the Birmingham Day Training College ; and to Miss Lumby, of Cambridge, for supplying me with a translation of Luther's Catechism ; as well as to many others who will, I hope, forgive me if I do not mention them by name.

To the Bishop of Worcester I am indebted for his great kindness in writing an Introduction. Also to my brother, the Rev. L. N. Knox, for invaluable assistance with the proofs ; and to the Rev. J. H. B. Masterman, Warden of Queen's College, Birmingham, for his index.

E. A. COVENTRY.

BIRMINGHAM : *April* 1902.

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PASTORS AND TEACHERS

LECTURE I

THE HOME AND ITS TEACHINGS

My choice of a subject needs justification. The subject is dull on the face of it. The educationist is acknowledged to be the chief of bores. Still more are we weary of religious instruction. It has been an acrimonious battlefield for at least half a century. The strength spent on discussing it might have taught generations of Christians. But while strife has been bitter, it can be questioned whether true advance has been made. Are children better instructed in the faith than they used to be? Are parents sincerely anxious that their children should have religious instruction at all? The head-mistress of an important secondary school, herself an enthusiastic religious teacher, told me that her experience was that the only parents, who made inquiries about the religious instruction which she gave, belonged to one or other of the extreme wings of the

Church. Is the Church herself more sincerely earnest about teaching, or about snatching a victory from her opponents? Above all, is the subject sufficiently important to detain you for six hours of time, on which already lectures make far too frequent calls? All these are questions which may fairly be asked, and, before I enter on the subject, you will desire me to show why it should be entered on at all.

The first reason which I have to suggest is this: the ever increasing importance and influence of school life. School life is supplanting home life. Children are hardly born before their names are entered on a school list.

This is true not only of public schools. Children are swept out of the circle of home influence, among the poor at the age of three, in the upper classes at the age of eight or nine. Their thoughts, tastes, ideals, and aims are largely formed by schools. Parental control over our schools is almost gone. Parents used to have a voice in what their children should learn. I do not say that they always exercised it wisely. But now, after exchange of a few civilities on entering the child's name, the parent often sees little more of the teacher. As a rule there is very little interchange of confidence between the two. Yet the parent cannot, before God, shift his own responsibility on to the shoulders of the schoolmaster. It is surely the duty of the Church to revive, so far as she may, the interest of parents in the religious side of their chil-

dren's education, and, speaking generally, no one would be more thankful to the Church for activity in this direction than the school teachers: with one proviso, that the object of the activity was not to emphasise divisions, but to exalt religious life in the eyes of parents and children.

In the next place the school, not content with supplanting the home, is supplanting the Church also. 'The school must increase, the Church decrease:' so men are saying. The school supplants the Church. Everybody has to go to school, but no one is obliged to go to church. Time was when the Church, through her clergy, had a monopoly of education—when she ruled from the university down through all the ranks of schools, public and private, to the charity school and the orphanage. But those days are past. The scholastic profession is well organised. It has its unions, conferences, and associations. By examinations it guards the way to an immense amount of public patronage: by private recommendations it influences still more. No doubt it has its own trials and difficulties to adjust. But to the world it assumes an ever bolder front. We look across eastward to China, and see a civilisation built up on the power of the school, and ask ourselves, as school buildings eclipse churches, and the examination net is more widely cast year by year, whether the school is not taking the place which the Church held in the mediæval world. A power so formidable, and

increasing so continually in strength, deserves that its methods should be studied. If there is anything to be learnt from that power, by all means let us learn it.

No doubt there are many reasons to be assigned for the development of school influence. Among these might be instanced the necessity of teaching those who have been trusted with political power how to use it, the value of education as a means of maintaining commercial prosperity, the example of other nations, and many such causes. But the most potent of all factors in scholastic success has been the revolution in scholastic methods. Stated broadly, it might be called a change from deductive to inductive methods of teaching. The school has followed the lines which have proved successful in scientific inquiry. It has accommodated its principles to the philosophic thought of the day. Education no longer consists in beating into a child rules which he cannot understand, and leaving him to think them out for himself. It does not trust to loading the memory with technical jargon. It does not say to the child, 'You have no business to think.' Less trust is placed in memory and more in reason. Children are taught to observe and put things together for themselves. Reasoned error is preferred to unreasoning correctness. Although parents are still only half conscious of the change that has taken place—and the change itself is far

from complete—they have a faith that schools are going on right lines. They believe that their children are being fitted for the world, and accept the new order with perhaps too little questioning. The school-master is beginning to be equipped with resources which remind us of the palmy days of the mediæval Church. In fact the Church has been spoiled in many instances to enrich the school.

It is clearly our duty to consider how far these methods of teaching are applicable to religious instruction. For as yet we have very imperfectly adopted them. The rule of theological teaching still is, first store the child's memory, then let his reason work. Supply him with definitions, explain the meaning of the words; leave it to the Holy Spirit by and by to unfold and apply the truth. Again, we have not abandoned the supposition that any half-educated or uneducated person can teach a child the things which he needs to know for his soul's health;¹ also that all the care which schools spend on discipline, furniture, and school apparatus is spent on idle and wasteful luxuries. We view with suspicion the greater part of modern biblical re-

¹ Here it may be objected that, as a matter of fact, many half-educated persons have proved themselves successful Sunday-school teachers, and have gained a really religious influence over children where the trained teacher has failed to do so. The fact may be admitted, for character naturally tells more in religious than in any other teaching. But the real question is whether training in the art of teaching would not have multiplied manifold the usefulness and power of the half-educated person.

search, and deem it our chief duty to hide its results from children. Of all which methods one result must inevitably follow. There must grow up in children's minds a cleavage between religious and secular knowledge. A child cannot really learn on two methods at the same time. He cannot keep his mind in two water-tight compartments. There is danger to be apprehended from the mere fact that religious and secular teachers are following two distinct methods in the instruction of the same children.

While the school is being modernised the Church is being fossilised. I am sorry to use the term, for The Church it means more than I want to say; but it fossilised is hard to find any other single word to mark the contrast. Our interest as Churchmen has largely been turned in the direction of the Church of four hundred years ago. Its literature, its methods, its rubrics, and its postures are being exhumed with all-absorbing interest. No doubt there is a reason for all this. No doubt this antiquarian research has been prompted by the best of motives. We may plead also that it has been accompanied by a certain revival of Church life. But we can hardly wonder that the world, flushed with new conquests in the realm of scientific discovery, looks with something of impatience—yes, and with something of contempt—upon our never-ending excavations of the buried past. It is true that we have a heritage which we cannot afford to despise. We are heirs of the past,

partners with it, and debtors to it. But the Church was never intended to be a museum of fossils, however ancient, however well arranged. The ages until her Lord returns are hers, and she must make provision for them. She must adapt herself, her system, and her resources, to the new conditions which from time to time confront her, in such a way that the truth shall suffer no loss. Now the condition which specially concerns us in this connection is the growth of a new and independent profession, which is absorbing the teaching work that for some centuries has been in the hands of the Church. What, under these circumstances, is the Church to do? Is the Church to abandon teaching? Is she to confine herself to teaching which the profession finds troublesome? What is to be the relation between the Church and the teacher which shall secure free course for the truth? Most strongly would I urge that, because teaching has become a distinct profession, officered and staffed mainly by the laity, the work of clergy as teachers is not over, and that our domain is not absolutely distinct from theirs. No. In every previous age the Church has recognised the unity of truth, and the impossibility of cutting off one portion of it to be the province of the clergy, the rest being handed over to the laity. Such an arrangement means disaster. The priest's lips must keep knowledge. He must be a teacher, and he must know what the world of

education is doing. He cannot allow himself to be absorbed in services, meetings, and entertainments, while the march of enlightenment goes by and leaves him behind. On the contrary, he is a witness to the light, and a witness to truth. If he does not claim for theology her old domination over the whole field of inquiry, he does not on the other hand allow that the field of theology is distinct and separate from all the rest—a field with a border constantly shrinking, and to be worked by antiquated methods. The God of our fathers is the same God who reveals Himself to us to-day, and we are students of that revelation, and teachers in our own part of it. We cannot divest ourselves of this responsibility.

It may be objected that this isolation of religious from secular learning is only a part of the division of labour which has become a necessity with the advance of learning. Theology was dominant when the *totum scibile* was so small that by industry men could hope to become masters of it, and co-ordinate and subordinate all that was unknown to the supreme science. Now, the range of things knowable is beyond the most encyclopædic mind. Each science is obliged to pursue its own investigations independently of the rest. Hence it may be urged that the isolation of theology is not in any sense a dangerous symptom, but part of an irresistible tendency, which no skill or industry could avert. I am quite prepared to grant that the theologian can-

not master all other sciences, nor, as some seem to expect, can the ordinary clergyman keep abreast of all the current literature of the day. That is not at all my meaning. But there is a right and a wrong attitude of mind as between investigators in different fields of research: there are right and wrong methods of inquiry; there is such a thing as making use of good work done by others, and there is such a thing as indifference to what others are doing. And since God manifests Himself in the whole of His creation, and all real truth is in some sense a revelation of Him, those whose study is in Divine things have need of mental alertness to what is going on around them more than any other inquirers, and those who teach Divine truths should be masters of the art of teaching, lest by their unskilful setting of it they bring into contempt 'the pearl of great price.'

I hope therefore that my choice of subject has not been determined by reasons of merely passing interest. I have no intention of entering into controversies between Board schools and Church schools. Issues vital to the Church seem to me to be at stake, and if I fail to impress you with their importance the fault will be my own. Nothing can be more important to the Church and to education than the closest possible union and alliance between religious and secular teaching. For the secular teacher, as he is called, who is debarred from or indifferent to religious instruction in

teaching, goes to his work maimed, and working at half his strength. He is cut off from a side of the child's being and interests, and powers, which cannot be starved without infinite loss to the rest. He is obliged in the last resort to erect his moral fabric, without which the mental is worthless and has no stability, on appeals to self-interest. It has been said that a child's mind is not a vase to be filled, but a fire to be kindled. He who appeals to self-interest kindles it with explosives. I know of what I speak. More than one of the teachers under our Board has said to me, 'The liberty to give religious instruction gives to the school another tone. It is the best work that we do in the day.' So Dr. Mozley says,¹ after speaking of the artist's ideal, 'That ideal in the world of school creation is the Creed. At once a school becomes something else; something it gains of an end above nature, of a supernatural end of its own work. The rank of all work is raised, and the scholar is raised with his work. The school belongs to the ages that are past, and is part of the chain of forts and defences of Christianity.' Although I dare not hope that I have much to offer to school teachers that is new, yet I shall be thankful if I can at all raise in their eyes the importance of this side of their work, if I can induce them to make any special preparation for the discharge of it. While to those who intend to take Holy Orders, a few hours spent on this part of

¹ Mozley's *University Sermons*, 6th edition, London, 1886, p. 302.

their future vocation can hardly be unimportant. No doubt many portions of your office seem to be more attractive. You look forward to the time when you will be stewards of the household of God : when your hands will minister the sacred memorials of the one Sacrifice once offered for the sins of the whole world ; when your lips will proclaim the glad tidings of the Gospel of peace ; when from house to house you will visit the sick, warn the careless, and seek for Christ's sheep that are scattered abroad in the midst of this naughty world that they may be saved through Christ for ever. The whole sphere of your duties is wide, the preparation necessary for it is many-sided, and every

Duty of one in turn, philanthropist, social reformer,
catechising sanitary faddist, whoever he be who wants
a little help in advancing his fads, tells you that you ought to study his subject. But pray remember that while these duties are optional, the duty of catechising—that is of teaching—is not optional. There are rubrics difficult of interpretation. It may take a highly trained lawyer to determine what you are to wear and where you are to stand. There may be no distinct instruction as to the number of times in the year, or the hours, when you are to celebrate the Sacrament of the Lord's Supper. But about the duty of catechising there can be no doubt or question. It confronts you on your first entry into your sacred office. 'It appertaineth,' says the Ordination service, 'It appertaineth to the office of a Deacon . . . to

instruct the youth in the Catechism.' It is the duty of the Curate to catechise the youth of the parish weekly and to exhort all parents and employers to see that their children and apprentices attend the catechising. 'The Curate of every parish shall diligently upon Sundays and holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of the Catechism.' 'And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.'¹

I would say to you with all earnestness, prepare yourselves for this work. Looking back upon my own ministry, I feel how ill-prepared for it I was myself. . . . If that were given which God never gives, the opportunity of recalling the past, and of starting afresh, I could not be content to seek ordination now, without giving at least six months to the study and practice of the method of teaching. We are teachers quite as truly as any others. We have the same children to handle as teachers in elementary schools. We have larger classes often than theirs. But while training is rigorously exacted

¹ Book of Common Prayer. Rubrics after the Catechism.

of the elementary teacher, and his work extends over many years, it is possible for a man to be ordained Deacon and even Priest, who has never set foot in a school, has never seen children taught, and has never read so much as one book on the theory or art of teaching. My great desire is to impress upon you in these lectures the need of such preparation and of such study. Not, however, because this generation, more than any other, is possessed of some specific by which the loss of past ages will be turned into gain. Every age has its theories of education. Every new philosophy, every religious reformation gives birth to a new educational theory. But still ¹ 'that infection of nature which remaineth, yea in them that are regenerated,' asserts itself triumphantly over every device that is framed to remove it. You will not, even by training yourselves to teach, regenerate the world. But let me say, even at the risk of repeating myself, for it is what I wish to emphasise, that you will have done a very evil service to your generation if you have contributed aught to widen the breach between teachers and clergy, or if you have brought into contempt the truth which you have to propound, by indifference to the manner of presenting it, and above all if you have contributed anything to the mischievous notion that there are two kinds of truth, or that reason is the foe of religion. It would be too much to say of the past, 'Let the dead bury their dead,'

¹ IXth Article.

though there are acute forms of religious controversy to which even those words apply. But it is not too much to say that Christ calls you to possess the future; that¹ God has established strength out of the mouths of babes and sucklings; and that no amount of care spent on other parts of your duty can ever excuse you from the work of 'feeding the lambs' of Christ's flock with wholesome honest food, 'with the sincere milk of the Word that they may grow thereby.'

My great aim will be to focus your attention on the various agencies which, directly or indirectly, sub-serve to a child's religious training, that you may be fully conscious that what you will have to say to him is only one of many forces that will affect him. This being so, you must study your relation to the other influences which bear on his religious life, first with a view of bringing your own teaching methods, so far as is right, into a line with the rest, and, secondly, that you may make the best of the opportunities which come to hand. My first lecture, therefore, will take up the child's religious life at its starting point, viz. Holy Baptism, with a view of showing you how sound the practice of infant baptism is, from the standpoint of modern educational methods, and yet how difficult it is to secure the conditions without which we have no right to administer infant baptism.

Outline of
course pro-
posed

¹ Ps. viii. 2.

Those conditions are in one word the environment of the child from infancy with a living Church. From this point of view emerges the importance of the day school. In my second lecture I propose to treat of the training of teachers to give religious instruction. Here, again, are two main aspects of the subject: (1) What can be done for the teachers in our primary and secondary schools to qualify them better for the work of religious instruction? (2) What can be done to qualify clergy to undertake the work of training Sunday-school teachers?

In the third lecture I propose to treat of the History of Catechisms, their origin and their influence in the Church, that you may have a better understanding of the nature of the work to which the Church calls you, and of its vital connection with the rest of primary education.

My fourth lecture, after reviewing some objections alleged against catechisms, and examining in this light the catechism of our Church, will be devoted to methods of catechising, and particularly to the method of St. Sulpice, the object being to ascertain how far you can hope to adapt or use that method for your own work. The fifth lecture will treat of the Sunday school and of progressive religious instruction therein; how far we may borrow Kindergarten methods for our infant schools, and on what sort of lines we may arrange for the upper school such a course of religious instruction as might

easily be worked in with day-school teaching, without any needless offence to Nonconformists, and yet might, so far as Sunday schools are concerned, lead steadily and directly up to confirmation. The last lecture will treat of the aims of the confirmation class, and of the best methods of continuing religious instruction that I can suggest, in the long lifetime that follows confirmation, when so much of our careful preparation seems to lead to nothing and to be almost thrown away.

The object of the course, as you will see from this outline, is not to train you to teach, but to vindicate the object of the necessity for such training. It is to the course focus your attention upon child life, and to induce you, if I may, to study it, with a view of using all the best aids which the past experience of the Church has suggested, or which modern practice has established. At the same time I desire very respectfully to suggest that the divinity faculties of our universities should enlarge their scope, so as to include not only the study of the science of theology, but also the giving of diplomas in theological teaching. Our universities possess the confidence of the country, and are qualified for this work as no other existing institutions are qualified. It rests with them more than with any other foundations to restore the practice of giving religious instruction to its right importance in public estimation. If in making such suggestions I go beyond the province in-

tended for my lectures, you must forgive me. Watching, as we in Birmingham to-day are watching, the birth of a new University, and rejoicing in the
 4. daring confidence with which it looks forward to a great influence on the education of the future, we see also the limitations which hamper it from its very cradle. Among these there is, I will not say the inability to teach theology, but the extraordinary difficulty that it must have in giving guidance to the sublimest aspirations and powers of man. From those difficulties you are wholly free. In the ancient universities theology has her true place as the *scientia scientiarum*. If ever that place is to be resumed outside the pale of Oxford and Cambridge; if ever England is to look on religious instruction as something else than a battle-ground of politicians; if 'the fear of the Lord is' to be 'the beginning of wisdom,' it must be through the practical teaching thereof revealing its value in the hands of trained and skilled teachers. When it is found that, in fact, religious education is the best education, the difficulties about giving it will disappear. It is my conviction—I hope you will not call it my delusion—that our ancient universities can restore the art of religious teaching to its true level; can raise it up from the position of inferiority which it occupies through want of bestowing attention upon it; can supply what I venture to call an order of catechists, lay as well as clerical, whose teaching skill shall be pro-

portioned to the excellence and importance of the subject which they have to teach.

For beginning a course of educational lectures at the point of infant baptism no apology is needed.

Importance
of uncon-
scious
training

For a long time the study of education was confined mainly to conscious education. The large region of the unconscious mind was left out of sight, which every hour from our birth onwards is receiving impressions—impressions of the utmost importance, because of their influence in determining character. Powers, which neither parent nor child notice, are from the cradle helping to form the child—powers which do not all of them belong to the child's present environment. Darwin, we are told, considered the influence of education, as compared with that of heredity, as infinitesimal. And long before Darwin, Froebel and Pestalozzi and many others tried to teach us that, if we would educate a child, we must begin with its parents. This side of truth was overlooked by those who wished, rightly enough in their way, to insist upon the conscious dealing of the soul with God. Revolting from purely mechanical religion, and wishing to emphasise the spiritual character of faith and worship, they insensibly identified spirit with mind, and found it hard to believe that new birth and admission into the family of God could belong to the age of unconscious childhood. Overlooking the facts which have taught us the power of environment and

the force of heredity, and consequently all the influences that unconsciously shape our character, they, not unnaturally, could find no room for the grace of God until consciousness began, and indeed was more or less fully developed. Yet, if we believe in Divine grace at all, there is no physical reason why we should not be subject to its power long before we know Who it is that is shaping us, or why we should not begin to be moulded before we can recognise the hand of 'the Potter.' For the same reason, even those who have received infant baptism as part of the teaching of the Church have shown too little sense of its importance. Since the early days of the Tractarian movement the baptismal controversy has hardly stirred the Church. It would be difficult to mention any prosecution which in recent years has turned upon the mode of administering baptism. With all the efforts that have been made to adorn and beautify the east end of the church, how little has been done for the baptistery! How often is the font an obscure adjunct of a draughty porch, without dignity, without beauty! The service is treated as semi-private, as concerning only the child and his parents. It does not hold the position which our Reformers intended it to hold of a great object lesson, nor its position as one of the most important services of the Church. Yet the rubric¹ is

¹ Book of Common Prayer. Rubric before Public Baptism of Infants.

most explicit on these points : 'The people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together : as well that the congregation there present may testify the receiving of them that be newly baptised into the number of Christ's Church : as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism.' The practical considerations which influenced our Reformers have been strengthened and enforced by all that modern inquiry has taught us of human character and human development. We have more reason than our forefathers had for insisting on the dignity of this sacrament. For we know better than they did how far back in child-life its true beginning lies, how the babe rather than the child is father of the man. Infant baptism witnesses to truths which from an educational point of view are as important as they are well established. If we wish to be good teachers we must study the service for the baptism of infants. From it we shall learn these truths :

1. The presence of evil in all children from the very beginning of life, or, in theological language, of original sin : 'Forasmuch as all men are
 Testimony of baptism to original sin conceived and born in sin.' This is not
 the same thing as saying that all men are
 from the first utterly depraved—a statement which

Froebel,¹ as I think, very justly condemns as blasphemy against the Creator. But it is the candid acknowledgment that no human being comes into the world apart from the rest of his kind, as though he were a new creation, without bias towards good or evil. The child who comes into the world is what his ancestors have made him, and the idea that, by talking to him or informing him of certain facts, you will do that which, as Aristotle² says, 'even God cannot do, make the things which have been not to have been,' is a pure delusion. From this point of view, however, thus barely stated, all responsibility for human action comes to an end. We are mere animals, who may be kicked or coaxed into certain habits, but whose nature cannot be changed. The converse truth must be remembered, that no one is a mere repetition of the past. Each of us is a new being, with his own individuality, his own potentialities. All that we might become, if the best that is in us had free course, is present in us in germ in our infancy. Infant baptism adds to these elementary facts the sublime hope and power of a new birth. It witnesses at once to the evil inheritance of the past, and the glorious possibility of the future. It proceeds on the two apparently contradictory assumptions of a child's innocence and his sinfulness. Because he is sinful, he is washed in

¹ Froebel, *Education of Man*, translated by W. N. Hailman; London, 1901, p. 120.

² Aristot. *Eth. N.* vi. 2, 6.

the laver of forgiveness; because he is innocent, made to enjoy God, and to glorify Him for ever, he is washed in the laver of regeneration. No education can ever be sound which loses sight of either of these facts. Assume that, in the child you have before you, you have a *tabula rasa*, on which you can write what you please, and you will always be thwarted by an unseen obstacle, too strong for all your efforts, till you cry,¹ ‘*Naturam expellas furca, tamen usque recurret.*’ Assume, on the other hand, that you can do no more than check, modify, curb, and perhaps cheat passions that are too strong for you, and you will lose all that high ideals have done for men. Degeneracy, and nothing else, will be your goal. Be persuaded that, while original sin is a fact, the grace of God is a fact also, and that the grace of God must go before your teaching; then your education will be at once true to facts and hopeful.

2. Infant baptism witnesses to the unity and continuity of life. By this continuity is intended something more than the fact that we need the grace of God from our very birth. It is a fact which, as Froebel very truly says, parents are specially prone to disregard:² ‘When the human being has reached the age of boyhood, they look upon him as a boy; when he has reached the age of manhood, they take him to be a youth or a man. Yet the boy has not become a boy, nor has the youth become a youth, by

¹ *Hor. Ep. i. 10, 24.*

² Froebel, *Education of Man*, p. 29.

reaching a certain age, but only by having lived through childhood, and further through boyhood, true to the requirements of his mind, his feelings, and his body. . . . Parents and fathers, in other respects quite sensible and efficient, expect not only that a child should begin to show himself a boy or a youth, but more particularly that the boy at least should show himself a man, thus jumping the stages of boyhood and youth.' The consequence, as Froebel goes on to point out, is that 'parents imagine that it is possible for a boy to do without the training which he ought to have had in childhood, and appeal to him, while he is still a boy, by motives which belong to manhood, whereas the child, the boy, the man, should know no other endeavour but to be at every stage of development wholly what that stage calls for.' Now adult baptism is quite inconsistent with this wholly true teaching of the continuity of life. For adult baptism—I mean, of course, of the children of Christian parents—is deferred until the adult is able to express, and therefore to understand, more or less, certain emotions which belong wholly to the adult. On the other hand, these emotions imply that the previous stages of life were outside the Church, and apart from God—a life without an entire surrender to God. It is only natural that Christian parents and friends should desire to shorten this unsatisfactory stage of life as much as possible, and therefore should constantly present to the child aims and motives

which really belong to manhood, and should look upon life as broken into two halves, of which the first has very little to do with the second. The true view of life is that it is a development. As Froebel again most truly says,¹ 'God creates and works productively in uninterrupted continuity.' Our great aim in education should be to secure as far as we can, in spite of original sin, that each stage of life—infancy, childhood, boyhood, youth, manhood—should be perfect of its kind; that as the first blade is perfect as a blade, and the ear perfect as an ear, and the full corn is developed at last in its perfection, so human life at each stage should be the fulfilment of the Divine idea, the working out of the image of God in that stage. We must understand that children reach Divine truth,² 'not through and in the thought, but through and in the heart; and that religious spirit and fervid life in God and with God, in all conditions and circumstances of life and of the human mind, will hardly in later years rise to full, vigorous life, if it has not grown up with man from infancy. On the other hand, a religious spirit thus fostered and nursed from infancy will rise supreme in all dangers and storms of life.' Pray do not misunderstand me. I do not mean that those who do not accept infant baptism are careless about the religion of their children. This is very far from being the case. They often put us utterly to shame. But they are obliged by their theory to put

¹ Froebel, *Education of Man*, p. 30.

² *Ibid.* p. 26.

before the child, as his highest ambition, that he should outstrip the stages of earlier life as being not merely immature but positively defective, and should try to be a man before he has become a boy. Infant baptism, on the other hand, consecrates infancy, and is based on the words which are the foundation of all true education as well as of true religion, that 'of infants is the Kingdom of Heaven, and that whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein.' This teaching of the continuity of life leads directly and of necessity to our third great truth—the solidarity of the Church.

We are supposed to owe the word 'solidarity' to the French Communists. It is explained as meaning

Baptism	the joint interest which binds humanity
witnesses to	together, the duty of respecting every
the solidarity	one's part in it, and of doing justice to
of the	his efforts to fulfil that part. The word
Church	may be new, but the idea is old, as old as the Church

of Christ. The fundamental idea of the Church is that of a family. It is the family of God created by Him in Jesus Christ, and it is not till we pay attention to this idea that we can grasp some of the elementary conceptions of the faith. Here lies the meaning of the sonship of the regenerate as distinguished from the sonship of God which is claimed by all the human race. There is a family of God created by faith in Jesus Christ, a family which has responsi-

¹ St. Mark x. 14, 15.

bilities to all its members and to the whole world, a family which by its laws and by its spirit of love makes it easier for all its members to live and behave as children of their Father in heaven. The same baptism which witnesses our inheritance of sin witnesses also to a heritage of grace. It makes all members of the family answerable in some degree for each new child admitted into the circle. This is the meaning of the sponsorial system. The sponsors represent the Church, not the parents. They are a pledge that the Church acknowledges its duty to the child, and will perform its part by him. The new name, the Christian name as we call it, implies that the child passes out of the worship and protection of family and ancestral duties, out of all obligation to maintain their shrine and to offer them sacrifice, into the family of God. He is a member of a new brotherhood, bound to shelter him from all evil, to which he in turn will owe duties when he grows up. Thus the Church anticipates all the ideas on which State education rests. She also places them on a firmer and truer basis. It is a serious matter at any time to interfere with parental rights, to enter the home and tear away the child from his natural guardians. We do so, however, on the ground that the child belongs to the State and to the nation, a claim which has done not a little to weaken the idea of parental responsibility. The Church has witnessed to the same solidarity, but in a different

spirit. She does not divide the duties owed to the child between the parent and herself, undertaking to educate, while the parent is to clothe and feed the child. But she recognises the unity of the whole family of Christ, and pledges herself to provide a charmed circle, a second home, so to speak, in which the child shall be sheltered from evil. Of course the question must always arise—and it is not easily answered—how far the Church is entitled to make herself responsible for the children of parents who are merely outward adherents of the Church. How far is it possible to make such children really members of the family of Christ? The Continental Reformers provided for this by a searching test of the faith of godparents. The Scotch Catechism regards infant baptism as a privilege for the children of believers. Our Church has not gone further than to require by a canon that the godparents shall be communicants—a canon which, so far as I know, is seldom enforced. But it is obvious that the idea of baptism has suffered somewhat from the refusal to face this difficulty. It is well, no doubt, that children should not be excluded for the sins of their parents. But it is not well that baptism should be treated as a mode of registration, or as an ecclesiastical vaccination. If we admit that we have a duty to children brought to the font, in God's name let us seek to fulfil that duty. The idea of the service is thoroughly sound. It accords with the truest educational teaching of the day. The

creation of a charmed circle in which the child's early years shall be spent has been the dream of all educationists from the days of Plato. But it is not just either to the Church or to the world to undertake responsibilities which we cannot fulfil. If we ask God to give the new birth, we are bound to see that the child is brought up as a child under the guidance and influence of the Holy Spirit, who dwells in the Church of Christ, God's home upon earth. If we hold the child, as we do in our Catechism, to the promises made by his godparents, we must see that we provide suitable conditions for the fulfilment of these promises. Neglecting these conditions, we need not be surprised if we are half ashamed of the baptism of infants, and huddle the service into unseemly obscurity.

We seem to be brought by our argument to this dilemma : While infant baptism is due to the condition and needs of childhood, we must

Can the Church secure right conditions for infant baptism ?	ask ourselves whether we are entitled under present circumstances to administer it. Especially, are we entitled to administer it where it is most needed ?
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A very brief acquaintance with your ministerial work must raise these doubts, and I fear that fuller knowledge will only confirm them. For baptism presupposes home life. It presupposes a Christian neighbourhood and Christian environment for the baptised child. Without mentioning homes

that are no homes, but mere 'parts of the outer world which you have roofed over and lighted a fire in them,'¹ the influence of the better class of homes is but shortlived to-day. In point of fact the school is really the child's second home: in many cases the child's only home: 'its only place of peace, its shelter not only from all injury, but from all doubt, terror, and division . . . into which the anxieties of the outer life do not penetrate.' It is sad enough, when we look at the unwieldy classes of our elementary schools, and think how little of real love and tenderness the best teacher can bestow on so numerous, so motley a group, to remember that for some children the school is the only place where they can come across wise and intelligent love. It is not to the schools that we should look for our Hooligans and criminals, but to the homeless homes into which from boyhood love has never entered, for which tenderness has no meaning at all. You may say that many of the children are unbaptised, and the Church has contracted no responsibility for them. Let us go further. Let us think of the classes a little higher, though I do not understand how a Church can be fulfilling her mission when she has to confess that the poorest are beyond her reach. Let us take the artisan or shopkeeper population, and consider how few our churches are in comparison with the population, in quarters where these classes live.

¹ Ruskin's *Sesame and Lilies*, § 68.

What comforting evidence of Christian life and influence can our churches bring? Are these churches as a rule well attended? Do we seriously believe that prayer is often offered in these homes? Do the people know enough of Christian life and grace to tell their children anything about it? These are questions very painful to ask. From many towns, at all events, the answer must be more painful still. The Prayer Book was not compiled in view of conditions such as these. It is the school, and the school only, which provides anything like the atmosphere which is contemplated by infant baptism. When I say the school and the school only, I do not forget that there are other agencies at work in many parishes, and some, such as the Sunday school, practically in all parishes. But what I mean is this: the school is the only agency of which we can be sure that the baptised child will pass through it, and will stay long enough in it to be really reached by its influence. There are children who escape all but a smattering of school influence. But they are the exception, and need not be considered. The school has the right which the Church has not of compelling attendance. It has attendance officers for its apparitors, and fines and penalties, formidable as those of any archdeacon, for non-attendance. It reigns without a rival, as the Church reigned under the Act of Uniformity, or in Pre-Reformation times. It is a second home, a foster-mother for all the children of the poor.

Surely these considerations point to a close alliance between the clergy and the schools. The time will come in your clerical life when you will be tempted to look on the school as a burden. You will want to know why you should trouble yourself about secular instruction, which the State is quite willing to provide. You will see that the schools are not feeding the Church, and will be tempted to abandon them as not worth the trouble which they give. Or you will find yourself outside the Board school, hesitating to know whether you may put foot in it, and, if you do, how your advances will be received. I can only say that in parishes where you neither have Church schools, in which you can secure the presence of teachers animated with the spirit of Christ, nor can satisfy yourselves that the Board schools exercise Christian influence, you will have to take some very vigorous measures to reach the children, or else you will hardly be entitled to remove the cover from the font. In view of the extraordinary social revolution which the last century wrought, and the practical break-up in many large towns of the parochial system, it is appalling to think how the present generation must have grown up outside Christian influence but for our day schools. Never was better work done for the Church than by those who founded our training colleges for teachers; nor can we ever be thankful enough for the Christianising power that those teachers

Necessity for
close alliance
with the
school

have exercised. There can be, in my judgment, no more fatal error than the persistent belittling of the capacity of ordinary day-school teachers to give religious instruction. Men are, on the whole, what we expect and believe them to be. I would urge all clergy to make the day-school teachers their friends and allies. The teachers have twenty-five hours every week with the children. You will be fortunate if you have two. They are trained to make the most of every minute at their disposal ; you are not. You will not, therefore, if you are wise, be satisfied with trying to make your Sunday school or Catechism perfect. You will not put your whole faith in direct conscious appeals to the children. You will bear in mind the other influences which are at work upon them, unconsciously moulding and fashioning them all the day long. You will be thankful if you can secure the aid of the most potent of them all, the ordinary day school.

The sum then of what I have to say is this : that the spread of education and the growing power of the school is not something which as Churchmen we ought to regard with suspicion or jealousy, but with deep thankfulness. For we have nothing to fear from the light. What we have to apprehend is lest a spirit of timidity or conservatism (sometimes a convenient alias for indolence) should prevent us from keeping abreast with all that is best in the advance of educational method. We have no excuse for such timidity. For our Church, by the honour which she has placed

on infant baptism, has not only taken a right view of the starting-point of education, but has laid on us educational responsibilities, which can only be fulfilled by close alliance with our day-school teachers, and by trying to learn all that is best in their system. We are not to regard the offices of minister and teacher as antagonistic, but as gifts of the same Spirit. We are not, as ministers, to regard the teaching gift as one which lies outside our province; far less may we regard two gifts of the same Spirit as rivals or consistent with a spirit of rivalry. They are alternatives, but not by any means mutually exclusive the one of the other. Indeed, it would seem from the passage in the Epistle to the Ephesians,¹ from which I have taken the title of these lectures, that the two gifts were usually combined in the early Church. Our clergy, as a rule, are bound to cultivate both with all the zeal that St. Paul throws into that single word² 'in' or 'on'—'He that ministereth (let him be) *in* his ministry, or he that teacheth in his teaching.'

¹ Eph. iv. 11.

² Rom. xii. 7.

LECTURE II

THE TRAINING OF TEACHERS

THE Teacher of teachers has warned us that the best seed will fail if sown on unsuitable soil. He has bidden us remember that the character of scholars is quite as important as the lesson which we teach. He did this assuredly not that we might comfort ourselves by the reflection that failures in instruction were not to be laid at our door as teachers, not to encourage a happy-go-lucky style of sowing, but to draw our attention to an often neglected aspect of the teacher's art. We are to learn that in every lesson we give, whether to adults or to children, but specially to children, we give two lessons: one directly to the reason, the other indirectly to the rest of the powers of the hearer. We cannot isolate the reason from the rest of man. We cannot place the reason in absolute supremacy over any one man. Every scholar is a being possessed of a composite nature; he has will, conscience, and affections as well as reason. If we do not remember the characters of those whom we teach, we can never

be teachers. But this is not the whole meaning of the parable. It is intended also—is it not?—to prepare us for those surprises and reversals of judgment which occur to all teachers in the course of their instruction, but especially to such as have only occasional and periodical opportunities of giving it. These surprises we call conversions, and attribute them, quite rightly, to the power of the grace of God. But it must have occurred to us to ask, ‘How is this doctrine of conversion to be reconciled with the parable of the Sower?’ For the essential truth of conversion is that the seed sown on bad ground not only takes root and springs into life, but also bears fruit abundantly for many years afterwards. It is possible, no doubt, to speak of a sudden change of heart; but as heart means character, and character means a fixed type, it is confusing to speak of a sudden change of that which is fixed. It is not only confusing, it is also morally misleading. For it encourages the idea that conversion and repentance have nothing to do with a man’s past, but that he can at any time, or that God may at any moment for him, undo all the fruit of his antecedents. A far truer account of the matter seems to be given by Dr. Mozley in his sermon on the reversal of human judgment. The passage is so apposite to the considerations which I have to offer that I make no apology for quoting it at some length: ¹ ‘Those who

¹ Mozley’s *University Sermons*, 6th edition, p. 92.

have lived under an exterior of rule when they come to a trying moment sometimes disappoint us, because their forms of duty, whatever they are, have not touched in reality their deeper faults of character, meanness, or jealousy, or the like, but have left them where they were; they have gone on thinking themselves good because they did particular things, and used certain language, and adopted certain ways of thought, and have been utterly unconscious all the time of corroding sin within them. On the other hand, some one who did not promise much comes out at a moment of trial strikingly and favourably. This is a surprise, then, which sometimes happens; nay, and sometimes a greater surprise still, when out of the eater comes forth meat, and out of a state of sin there springs the soul of virtue. The act of the thief on the cross is a surprise. Up to the time when he was judged he was a thief, and from a thief he became a saint. For even in the dark labyrinth of evil there are unexpected outlets; sin is established by habit in the man, but the good principle which is in him also, but kept down and suppressed, may be secretly growing too; it may be undermining it and extracting the life and force from it. In this man, then, sin becomes more and more, though holding its place by custom, an outside and coating, just as virtue does in the deteriorating man, till at last, by a sudden effort and the inspiration of an opportunity, the strong good casts off

the weak and comes out free. We have a conversion.'

Now in children character is not settled. External circumstances and the influence of habit have not shaped it, though they are doing so. The balance of forces in children It is at this moment that the ordinary day-school teacher, the clergyman, and the Sunday-school teacher comes on the scene of the child's life. Of the three, the day-school teacher has far the greatest opportunities. School, as I said in my last lecture, is to many children their only home worthy of the name. To all it is their second home. The child brought up by parents who have never been so trained to study character, and who are often too careless to study it, has lived under force of rule. The object of the rule has not been development of the child's character, but minimising the parent's labour. To give no trouble has been the supreme virtue. From parent the child passes to teacher, who may of course adopt the same ruling principle, and enter on a second rule of force. If so, the child gains little by the change and acquires no moral force against the impending hour of emancipation. But I am thankful to think that a great number of our teachers have made children's character their study, and lay out their methods and discipline, so far as they can, to appeal not merely to reason and to brute force but to the whole child. They try to train the will, to inform and to stimulate the conscience,

and to arouse the affection. They are handicapped, no doubt, by the size of the classes with which they have to deal—numbers which make individual study and individual attention most difficult. But their discipline, skill, and method remove some of these obstacles. Their earnest desire to do their work as it ought to be done and the strength gained by daily experience overcome the rest. We have teachers who study carefully and try to improve the soil in which they sow their seed. They seek diligently for the good elements in each child and endeavour to strengthen them; they study also the evil and try to destroy them. Out of the unformed contending principles they try, as well as their very limited opportunities permit, to build up good character and to make the prevailing tone in their schools a force for good. These are the best teachers, and they will tell you that experience and study have done more for them than any natural intuition.

It is no answer to these considerations to plead that the Word which we teach is, after all, the vital principle, that the seed, not the soil, contains the power of life. No one questions that the living word from our lips is the means whereby the Holy Spirit, from and through us, becomes the Teacher of children and adults. Words have a power for good and for evil which it would be idle to deny. My contention is not that instruction, information, and exhortation are useless, but that we show most faith in their power

when we study most carefully the conditions under which we give utterance to them. The orator who persuades men to go and do something is the man who has read the thought of his audience, and found the key to the springs of action in their character and will, and the successful teacher is the man who has given most attention to the natures of his class.

But if the teacher whom we call secular, and who addresses his teaching specially to the reason, feels

Religious	the need of a good character in children,
teacher's	and deems it indispensable to the success
special need	of his work, how much more is such study
of character	necessary for those who give religious
and study	instruction! For us, more than for other teachers,

Rousseau's words are true: 'The art which we wish to teach them is how to live.' 'That they may have life, and have it more abundantly,'¹ is the end of all our labours. We cannot give them that life. Froebel is perfectly right when he maintains² that 'you cannot give religious instruction unless religion is already there. If a human being could be without religion,' he goes on to say, 'we could not give him religion.' Is not this the assumption that underlies infant baptism? If a child were without the Holy Spirit, no voice of ours could quicken a life that did not exist. The sons of God are not born of the will of man. It is not the work of religious instruction to impart new birth any more than it is the work of

¹ St. John x. 10.

² Froebel, *Education of Man*, p. 141.

secular education to give intelligence. All that we can do is to secure conditions, and to give training, calculated to strengthen and develop the life which is already there. But for this very reason we need, more than ordinary teachers, that study of character, that knowledge of the springs of action, and of the balance of forces in child life, of which I was speaking just now. For God does not give to children such a fixed and settled character that we have nothing to do but to tell them things which they did not know before. He gives them capacities which it is our business to train till they become settled habits. These capacities are so tender that by blundering work we may destroy the very plant which we seek to cultivate. And ¹ 'if any man cause one of these little ones which believe in Me to stumble, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.'¹ The responsibilities of undertaking to teach children are unspeakably great—at all events in the sight of God.

The subject is so important that I offer no apology for illustrating it at some length. My endeavour will be to show you how little the best devised and best prepared course of lessons can do for children, if you neglect the rest of your work—that is, the preparation of yourself both to know what the child's nature is, and to act upon it rightly. Our Lord Himself has taught us that for

Illustrations
of this neces-
sity

¹ St. Matth. xviii. 6.

apprehension of the truth the will is as indispensable as the reason. ¹ 'If any man will do His will, he shall know of the doctrine.' The reason is obvious enough. It is the will in us which suggests to us the very existence of God. It is the will which contradicts the idea that the world is material force and nothing more. From the will we gather the sense of our responsibility. It is not only the originator of our deliberate actions, but also the seat of any merit in our action at all. From the will come manliness and love of liberty. It is the will which must determine that 'we must obey God rather than man.' Now if the will were nothing else than reason, we might be quite satisfied with supplying right information and leaving that to do its work. But we cannot forget the words,² 'If ye know these things, happy are ye if ye do them.' And again,³ 'To him that knoweth to do good and doeth it not, to him it is sin.' Here in the will we encounter a power which may either resist and defeat all our instruction, or turn that instruction to the best account. How are we to reach it? How are we to deal with it?

On the answer to this elementary question educational systems have been divided. Some have sought to break the will by rigorous and frequent punishments. They have looked upon it as the seat of pride and rebellion against God, which must, at all hazards, be destroyed. But it is clear that this work

¹ St. John vii. 17. ² St. John xiii. 17. ³ St. James iii. 17.

of destruction can be carried too far. We may establish a rule of force, which produces outward conformity, without touching the deeper faults of character. Then in the hour of temptation comes bitter disappointment. The seed which had sprung up quickly lacks moisture. It is withered and dried away. Our building, of which we were so proud, to use another parable, is swept away by the storm. The hearer, coerced to hear, has never become a doer of the word. Reason has been informed, but the will has not become obedient to reason. Of course it would not be difficult to allege instances in which this same system appears to have had the most salutary effect. It was avowedly the system on which the mother of John and Charles and Samuel Wesley brought up her children. Other systems, too, have had their trial, and these also with varying success. It is not necessary to mention them, for not one has been absolutely successful. If an absolutely successful system were discoverable, it would be, in effect, the removal of the source of sin. My object has been rather, so far, to shake your faith in any one system as applicable to all children, and to impress upon you the need of careful and watchful study of each child, as having his own individuality, and the need of treatment suited to the balance of forces in that child's character. Better than any system is a clearly defined aim, and the nature of that aim is indicated in the Lord's Prayer. The petition, 'Thy Will be

done,' is preceded by the prayers, 'Hallowed be Thy Name: Thy Kingdom come.' Consciousness of the Divine presence is the first step towards harmony with the Divine will.

Now here it would seem as though we who teach in church or in Sunday school had an immense

Illustrations of the need of studying child character advantage over the ordinary day-school teachers. For we bring the child deliberately, so far as we can, into the Divine

presence. We try to behave ourselves as those who are conscious of that presence. If there is anything in the law of association of ideas; if buildings, vestments, music, symbolism, can teach as well as delight children, then everything is on our side. No doubt it is partly with this idea that some clergy bring children to the Holy Communion, and others have adopted children's eucharists. They know that if they have taught the child reverence they have gained more than half the battle.

The difficulty is that the impression thus made is produced at the expense of a child's natural restlessness, and avenges itself by a reaction with which we are all of us far too familiar. The last thing which we wish to convey is that God is present in church, but not elsewhere. Dupanloup is right, no doubt, when he insists on the necessity of silence, if the voice of God is to be heard: '*Fuit silentium in cælo.*' We are sure also that the bear-garden style of Sunday school and catechising must be spiritually

injurious. Yet we cannot doubt that silence and stillness may be too dearly bought, and that the sense of the Divine presence which we wish to inculcate is one that will not make the occupations and amusements of the week appear to be outside the region of Divine influence.

In other words, we want an order that shall be natural, not unnatural—a quiet produced without

Illustration from training of the will in children fuss or effort—in fact, such discipline as a trained teacher produces by a look or a word, without resort to threats or bribes ;

a quiet in the teacher's own manner which falls unconsciously on the children, and really makes their work pleasant to them ; a quiet, again, which is not prolonged to the point at which it becomes physically distressing, but is judiciously varied with physical exercise.

It is not necessary, I think, to carry this illustration further. This instance of 'reverence,' essential to the right training of the will, and at first sight so simple to inculcate, is enough. We clearly have to deal with a most delicate balance of forces. On the one side there is the child's simple unquestioning faith in the unseen, his delight in mystery and symbolism, his natural delight in regularity and order. On the other side, the child's power of 'make-believe' so readily mistrained to hypocrisy ; his natural restlessness, the difficulty with which he sustains a prolonged attention, his proneness to disgust, which may

harden into absolute prejudice. You can see how easily an unintelligent effort to produce reverence may produce irreverence, and the capacity for harmony with the Divine will become an utter insensibility to the very being of God.

You can follow out this line of thought for yourselves and understand the truth of Madame Necker de Saussure's dictum ¹—that, 'unfortunately, education tends to destroy the will; that it is often nothing but a system of means to weaken it. If it be persuasive and insinuating, it hinders the will from forming itself; if severe and inflexible, it makes it bend and breaks it. It tries to obtain good habits, and the very property of habits is to obtain actions without the concurrence of the will; it depends largely on the instinct of imitation, which has a like effect.'

If these problems must be solved in each ordinary lesson that we give, every catechising that we take, and solved without effort, almost unconsciously, how much more serious are those which attend the development of conscience in children! For 'intelligence,' as Carlyle tells us, 'is the handmaid of conscience,' whereon Ruskin truly notes, ² 'If you resolve to do right, you will soon do wisely; but resolve only to do wisely

Illustration
from train-
ing the
conscience

¹ Madame Necker de Saussure's *L'Education Progressive*, vol. i., 2nd edition: Paris, 1850, p. 49.

² Ruskin's *Val d'Arno*, 6th edition: Farrant, Orpington and London, 1900, p. 43.

and you will never do right.' If this be true, and you will find that practice commends the maxim, how much turns on the motives which our teaching suggests! For conscience is a very tender plant in children, and of all child-life that which we most easily misjudge. We are apt to measure it by its agreement in practical effect with our own, forgetting how largely our conscience has been formed by teaching and example. The things which would be dreadful to us—such as falsehood or cruelty—are not necessarily dreadful to children. They may stand for nothing more than thoughtlessness with them. If we exaggerate our rebuke, if we threaten heedlessly and harshly, we may easily offend a child's sense of justice, which is to him a rudimentary conscience. Even a wrong use or excessive use of promises of rewards hereafter, or warnings of wrath to come, may have an effect the very opposite of what we intend. For we do not wish to teach a child to be good for the sake of what he can get, even in the life to come. Froebel¹ asks: 'Does the simple, normal child, conscious of having done right, think of any additional reward were it only praise? Should not the man be as pure and perfect in his actions toward God, as the son is toward his earthly father? Jesus says, "My meat is to do the will of Him that sent Me"—that is, "the consciousness of having done the Father's will gives sustenance, meaning, and joy to My life."'

¹ Froebel's *Education of Man*, p. 245.

Froebel writes as though such perfect action were possible to fallen man, which is not the case. But his hint is not the less valuable. We may so place even religious rewards and punishments before children as to stimulate the sins which vitiate all our actions. We may teach them to do what is right in the spirit of hirelings, or for the sake of praise. To put the matter quite simply, our efforts to stimulate conscience may foster priggishness.

You will not of course misunderstand my motive for laying such stress on the difficulty of giving sound religious instruction. I would not deter you, God forbid, but I would save you from needless disappointment. You will miss the meaning of our parable of the Sower if you say to yourself, 'God must prepare the soil.' On the contrary, in teaching children, at all events, He uses you to prepare the soil, and no ground is so hard as that which has been hardened by the feet of the sower. If you rush into this work of teaching children without studying child nature as well as your Bibles, without preparing yourselves as well as your lessons, do not lay the blame upon God. It is quite as possible to give a correct religious instruction with injurious effect as it is to give a secular lesson with a really religious effect. Nor is it the earnestness and personal piety of the teacher which will make all the difference. In teaching, as in learning, conscience must precede intelligence, and conscience

Reasons for
insisting on
difficulties

in the art of teaching includes a proper study of the teacher's trade.

'Difficulties,' they say in Lancashire, 'are made to be overcome.' It would have been worse than useless to insist on the obstacles in your path, had they been actually insuperable.

Inferences to
be drawn
from forego-
ing remarks

1. In the first place, these reflections will emphasise what I said in my first lecture upon the necessity of a good understanding between clergy and teachers. It is utterly misleading to talk of giving purely secular instruction to children. The thing is impossible. For whatever the teacher's subject may be, and whether he intends it or not, in the case of children at all events, he cannot give any lesson at all, he cannot even call registers, without contributing to the formation of character. The impression which he leaves on the children follows him at every step. He cannot be 'a shadowless man.' For every hour that we spend with children each week, the day-school teacher spends ten. He spends them in preparation of the soil on which we are to sow our seed. It is the very same soil as that on which we have to work. It is folly, and worse than folly, to regard his work with indifference, or to think that isolation and mutual suspicion are justifiable as between the two professions. My own earnest desire is that the Church should find some well-considered method of

Good rela-
tions between
clergy and
teachers

acknowledging the spiritual gifts of such primary and secondary teachers as are willing to receive recognition. I say 'spiritual gifts' advisedly, for the work of the Holy Spirit of God is a work of teaching, not less than of sanctifying. Is there any sound reason why we should not have catechists as well as lay readers, and these catechists women as well as men? Of the method of their training and admission I hope to say a little presently. But I have always felt that the clean sweep made of all minor Orders at the Reformation, however necessary it may have been, had one evil effect. By the unbridged gulf which it fixed between clergy and laity it tended to foster that which it wished to destroy—a spirit of professionalism not very alien to sacerdotalism in its worst sense. At the same time it obscured the sacred aspect of all secular work. Nor was it then foreseen that teaching would pass out of the hands of the clergy, and largely out of their control; that the State would usurp this function, so long regarded as a function of the Church. Since a large number of teachers is engaged day by day in religious teaching, I cannot understand why the Church, which has so profound an interest in their work, should not offer at least some formal and grateful recognition of it.

2. In the second place, it seems most desirable that the Church should take pains that the clergy, on whom she devolves the duty of teaching, should

be prepared for this part of their work with some of the care bestowed on day-school teachers. Training of clergy to teach Ought not our bishops to require of all candidates for ordination some proof of their fitness to catechise the young? Further, should it not be their aim to establish, or bring about the establishment of, some means for including instruction in the method of teaching as a necessary part of the Ordination candidate's curriculum? The time is past when the village tailor or cobbler was the schoolmaster, and the least instructed B.A. shone by comparison with him. We now, as clergy, enter a teaching profession, and must be contrasted with professional teachers. Surely it is time that we took this part of our vocation more seriously.

3. Further, strong representations have reached me from the heads of some secondary schools that the time has come when the training of teachers to give religious instruction in those schools should be carefully considered by the Church. It is not, of course, desired that religious teachers should confine themselves to this one branch of instruction. The instincts of boys and girls to make war upon specialists is a factor which cannot be disregarded; nor is it desirable to put religious teaching on the footing of an extra subject. It is not at all in this direction that any change is desired. But, at the present time, in many schools the Scripture lesson is

given by all teachers who do not conscientiously object to taking it, as a piece of work outside their ordinary qualifications, and without any special study for it or interest in it. Often it is regarded as a burden, a dull subject, in which the apathy of the teacher soon communicates itself to his or her scholars. There are cases also, it is to be feared, where 'religious teaching is degraded to the level of unintelligent history teaching; and there is no subject which can be taught so unintelligently as history.'¹ At times the Scripture lesson is no more than preparation for a divinity paper, and it is hard to conceive a lower level of teaching than that. Yet all the while in boys' schools there are many masters who are restrained only by the refinement and purity of their conscientiousness from taking holy orders, who love the work of religious instruction for its own sake, and who would gladly take a larger share in it. There are men and women qualified to be head-masters and head-mistresses, whom governors, unwilling to select a clergyman, would gladly appoint if they had any satisfactory means of knowing that they took more than a perfunctory interest in the religious side of their work. There are head-mistresses at all events, and, I do not doubt, head-masters, who would feel their staff strengthened if they knew where to find teachers who had taken pains to keep

¹ *Religious Teaching in Sunday Schools*, by the Rev. G. C. Bell, M.A. : London, 1898, p. 2.

themselves abreast of theological research, and who had made a distinct study of the best means of imparting what they knew—teachers to whom they could entrust the Scripture lesson with confidence that it would be used with the power, which it ought to have, for the formation of character and the improvement of the whole tone of school life. From all these points of view there is a demand for systematic training in the art of giving good religious instruction. How is the need to be supplied? Where are we to look for the trainers? Where are we to look for certificates that the training has been well used? What steps should the Church take to set her *imprimatur* on the teachers?

For the answer to the first questions I should look to the universities, and particularly to the theological faculties. You at Cambridge have taken the lead over Oxford in establishing a school of pedagogy. It would not be difficult for you to find instructors in the art of teaching, instructors who could help to bring the methods of religious and secular instruction into line with each other. Without underrating the value of an occasional model lesson to Sunday-school teachers, I do not hesitate to say that it does not give us nearly all that we want. You can learn something from watching a professional, but you can learn a great deal more from professionals watching and teaching you. You have also here another great

What the
universities
might do

advantage in the fact that your day schools are under one board of managers, who might, perhaps, be willing to co-operate in such a scheme as I am about to suggest. It is practically this: that, under the superintendence of the divinity faculty, the theory and art of giving religious instruction should be an optional subject: that it should be allowed as a substitute for pass divinity in an ordinary degree, and should be recognised in the curriculum of the theological school. I am well aware of the jealousy with which our old universities rightly regard any attempt to teach any merely technical subject, but I would submit that the art of teaching stands on a different level from other professions and occupations, and that recognition of ability to teach is a proper function of a university. It is one which is recognised by modern universities, and takes a place in their syllabus. It is also well known that it is a difficult subject, and worthy of men of the best powers. It is a subject which includes some study of psychology, and of the history of teaching. It is by no means a mere branch of technical skill. At the same time, students for these certificates might well be expected to give 'criticism lessons' in the presence of the teacher of method, and these lessons could be given during the hours of religious instruction in primary schools. The result would be the granting of two classes of certificates—one the substitute for a pass in divinity, the other of an honours

character ; the one useful for teachers in schools, the other for candidates for holy orders.

Concurrently with this, there is no reason why bishops should not offer a catechist's license to persons holding either of these certificates.

What the Church might do The bishop's license would include, what the university certificate need not, inquiry into the moral character and doctrinal views of the holder of the university certificate. It would empower the catechist to take part in public catechisings in church. Such catechisings would attract scholars in grammar schools, and their parents, if it were known that a grammar-school master would conduct them. At present the Church has done far more for the religious instruction of the poor than of the middle classes, with the result that she has somewhat lost her hold on those classes, and that ignorance of the very rudiments of the faith is far too common among them. It is not, of course, expected that the measures above indicated will work a religious revolution. Their design is not for one moment to capture the schools for the Church, or to establish a monopoly of Church instruction in secondary schools. Such aims are very far from my thoughts. My suggestions are simply a contribution ; imperfect enough, I am well aware ; a contribution to meet what I am sure is a very grave crisis. The Church is confronted once more with new educational conditions. I say 'once more'

because it has been repeatedly her¹ duty to adapt herself to new emergencies. At first she feared education because it was not only secular but pagan ; afterwards she boldly entered the field of education and philosophy, and claimed to bring new and true light into it ; then she instituted schools of her own, chiefly for the training of those who had a religious vocation ; then the monopoly of education passed into her hands. Now it is hers no more. The State has entered the field with all its powers and resources, claiming all children as her own, and laying a ruthless hand on the old endowments of the Church. Education, so far as the State undertakes it, is and must be secular. But, thank God, education has not been secularised. We still have our day schools and Sunday schools, and there is religious teaching in most schools. But the character and methods of that teaching have not kept pace with the improvement in secular instruction. We are still quite content to teach in old-fashioned ways. We have not adapted our teaching to our own beliefs. We tell children one thing, and expect that by and by they will learn for themselves something else. We do not yet let into our religious teaching all the great and stirring revelations of God which scientific inquiry has laid bare. Then we wonder that unbelief seems to gain ground, that women as well as men are letting go of the faith. We fight hard for religious teaching on platforms and in Par-

liament, but we forget that, after all, neither boards of education, nor school boards, nor governing bodies teach. It is teachers who teach—a truism, but like other truisms often forgotten. As schools grow in power, as they assume more and more control of the early life of our children, there is only one sure way by which the Church can adapt herself to new conditions, and that is by sending out teachers trained, qualified, honestly believing what they teach, and teaching it as firmly and as well as secular subjects are taught.

Let me by way of conclusion try to anticipate some possible objections to the stress that I have laid on the necessity of preparation for teaching, particularly on the part of the clergy.

Possible
objections to
proposals

It may be urged that so much insistence on technical training implies a want of confidence in the Divine commission, in the power of the Word of God, and in the work of the Holy Spirit. There are no instructions in the New Testament for any such training; great results have been obtained by quite unlettered men and women who knew nothing of the teacher's art, but spake as the Holy Spirit taught them. Peter and John were not trained in Rabbinic schools. Our Lord Himself never was a scholar there. He spake as One having authority. Is not this, we may be asked, the way to inculcate reverence?

They imply
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Divine commission, in the power of the Word of God, and in the work of the Holy Spirit. There are no instructions in the New Testament for any such

Ought we not to come as ambassadors rather than as pedagogues ? So we may be tempted to reason ; but temptations are temptations, and easily avail themselves of false analogies. From our Lord Himself we can with reverence draw only one inference. Speaking of Him only as Man, He was one of the greatest of all teachers—one of those who owe nothing to trainers, but are teachers of the world for all time. His parables were to educational method what the questions of Socrates were : models and sources of inspiration to teachers in every age. It would be the height of presumption, speaking still of Him only as a teacher, to argue from His case that training was superfluous for ourselves. His Apostles, however unlearned, were trained by Himself. We cannot argue from them ; while with St. Paul we come to an instance of a trained teacher making use of his training, and the result is the marvellous influence which he has exercised on Christian thought—the fact that he was the founder of Christian theology as distinguished from the Christian faith. It is no derogation to the authority due to the Word of God to state its message in terms of contemporary thought, and the man who is to do this must have submitted himself to the intellectual training of his day. Claims to authority are not only repugnant, as they certainly are, to the indocile nature of Englishmen ; they are also out of harmony with the Divine method of education. God has never at any time overwhelmed human reason

with the weight of unanswerable authority : ' In many fragments and in many ways ' He has revealed Himself with gradual self-discovery. He who spake with the authority, not of a messenger, but of the Son of God, spake by parables, and so veiled His authority that only the faithful few discovered His Person, and that with great difficulty. We are guilty of no disrespect to Him, of no distrust in His power, when we use all pains to be what we ought to be—that is ' apt to teach.'

Granting, however, that training is desirable, it may be asked whether the present course of preparation is not sufficient for all practical purposes, and whether the benefits of increased efficiency are at all likely to compensate for the additional expenditure of time and labour.

Is the reward likely to be proportionate to the labour ?

Taking these two points in order, the reply to the first must be that the present preparation is not sufficient for practical purposes, not even where a foundation has been laid by teaching in a Sunday school. The weakness would be far more apparent were it not for the general inadequacy of our ministerial training. In other professions the time has quite gone by when a university degree can be accepted as a sufficient qualification for professional purposes. The most notable advance has been made by the medical profession, and it is an example which we ought to lay to heart. The medical practitioner of to-day is,

speaking generally, a cultured man, and also a man who has closely studied the work which he is to do. He spends several years in study and practice. He is required to submit to severe examination tests, and the consequence is that the profession as such has advanced wonderfully in public estimation, and receives well-earned attention to its advice and requirements. We venture to think that our work as clergy or lay teachers is higher, as soul and mind are higher than the body; the patient labours of great students have immensely increased our field of study; in the subject where we teach we are no longer monopolists, speaking without fear of questioning; but our sayings are watched and eagerly controverted, the authorities on which we rely are freely questioned. Meanwhile, our case is as strong as ever it was, only it needs far more careful and thorough preparation, not so much for dealing with opponents as for the sake of guiding inquirers. But it would not be true to say that the qualifications, either for holy orders or for religious instruction in secondary schools, have made any substantial advance in the last thirty years. Clergy, especially, are not prepared as they ought to be. They have not risen to the demands made upon them by a restless questioning age. For this reason they are not conscious of their deficiencies in the special matter of teaching. But, after all, every sermon we preach is more or less an instruction, and we preach in these days to people who have received well-

prepared and well-ordered instruction. Among our hearers, not the least influential are teachers who have submitted to the fire of criticism lessons, who know what a definite aim, an illustration, an inference ought to be. We do not hear our sermons criticised : but they are criticised. Our most dogmatic utterances are questioned. Nothing would help us more in preparation of sermons than the ordeal of a course of keenly criticised lessons. Much more when we come to catechise, and instruct confirmation classes, and give lessons to teachers, is the need of training in the art of teaching felt. We can argue nothing from the past. We are not living in the past : we are living to-day, and must do our work according to modern requirements.

The second point—the question of reward—what shall I say of it? Shall I promise you unflagging attention, the delight of witnessing steady progress, pupils who, as they grow older, shall not fall away, or degenerate under your very eyes? I will promise nothing of the kind. The teacher's life is full of disappointment. The children who were most tender, most open to impression, become callous, fall away from him, are deaf to his appeals. Others go out into the world and are lost to sight. From very few do we receive the grateful acknowledgment, 'To you I owe everything, yea, mine own soul also.' The man who works for gratitude or immediate results will soon grow tired of education. It is only when we

look beyond ourselves and are content to be lost in our work that we find our reward. I say nothing of reward hereafter. We deserve none. The reward of which I am thinking is of another character. The individual teacher can do very little: a system of education in time works marvels. What would Scotland be to-day but for John Knox, or Germany but for Luther? Is not our national weakness, our want of thoroughness, largely due to contempt for education? Nor has this want of thoroughness been anywhere so conspicuous as in our religious education, and the result is a chaos which seems to be turning a race, naturally religious, into a race of agnostics. The evil will continue and increase until our Church deliberately sets herself to train her teachers for this specific work, to bring her religious teaching into line with her secular in its methods, and up to the level of secular in its qualifications for the teacher's office.

In another lecture I propose to indicate the lines which I think that our course of instruction might usefully follow. My desire in this lecture has been to set before you the importance of knowing your class. It is useless to know your lesson until you know your children. To know them is not merely to know their names, to exchange pleasant smiles, to be on terms of good fellowship with them. It is to set before you, and keep before you, the true end of education. Settle it in your hearts that every one of those children is God's child, and that God has put

him under your care with this commission: 'Take this child and train him up for Me. In each of them is an image of Myself, marred, defaced, hidden by sin, yet it is that which I would have the child one day to become.' 'The end of education is not,' as Kant said,¹ 'to develop in the individual all the perfection of which he is capable, but to supply the pupil with the will and the means of reaching the perfection of which he will one day be capable.' You have done nothing by merely informing him of certain facts and dogmas. You have to know something of the forces at war within his own soul; you have to forecast the dangers which lie before him; you have, by the help of God, to give him the impetus which will lead him on, ever striving after more perfect likeness to the image of God who created him—that image which shone upon the world in the Teacher of teachers, who has conferred on you the highest of all honours, an honour which angels may envy but cannot share, that of being a teacher of souls, and specially of the souls of little children. The angels before God may watch them: to you it is given to train them.

¹ Madame Necker de Saussure, p. 29.

LECTURE III

METHOD OF TEACHING AND CATECHISMS

I PROPOSE in this lecture to review—of course in a very summary manner—the history of catechisms. I do not say the history of catechising, for that would be a very wide field to enter. What is a catechism? It would be the history of religious education, almost the history of education in Christendom for sixteen centuries—a subject full of interest, but quite beyond the reach of a writer or lecturer like myself, whose time for study is very limited. Mine is a much humbler aim. A certain document called the Catechism is put into your hands, and you are told to teach it. You will be better prepared for your task if you begin with inquiring ‘What is a catechism?’ and ‘What is its origin?’ and further, ‘What has been the use of the catechisms of Christendom?’

For it will become apparent, if you make this inquiry, that while catechising is as old as the Church, and, probably, has its roots in the schools of Judaism, catechisms are practically not older than the sixteenth century.

Not the same as ordinary teaching

Catechising or oral teaching was, as I need not remind you, indispensable to the early Church. To such teaching we probably owe the greater part of the Synoptic Gospels; fragments of it have come down to us in the Epistles; we can trace its development almost from decade to decade, until we find it committed to writing, as to its general outlines, in the catechetical lectures of St. Cyril and St. Augustine's 'De Catechizandis Rudibus.' But a glance at either of these books will show you that, while the outline of oral teaching has varied very little in the Church, and, in its main features, is the basis of the catechisms which we possess to-day, catechetical lectures are not catechisms.

Nor are catechisms to be confounded with Catechetical schools. The first germs of Catechetical schools may be traced in the controversies of St. Stephen in Jerusalem, and of St. Paul in the Agora at Athens and in the school of Tyrannus at Ephesus. These schools represented the effort of the Church to commend her message to the cultured intellect of the world, and to show at once how 'the world by wisdom knew not God,' and yet that 'God had not left Himself without witness,' but that 'He was not far from every one of us, for in Him we live and move and have our being.'

The Catechetical schools claimed culture for Christ,

and their work, as I propose to show you in a later lecture, needs to be done over again, and done more systematically than ever. But the Catechism is no sort of fruit of the Catechetical school. The object of the Catechism is to reach the child and the unlearned, while the Catechetical school is for the philosopher and littérateur.

A Catechism, then, is a compendium of practical or speculative religion, or of both, in the form of question and answer, intended primarily for the use of children and uneducated persons. I say primarily, and wish to emphasise the word. For I mean primarily and not exclusively. A well-written Catechism grows upon us as we grow older, and becomes increasingly helpful. 'It is a great error,' says Bishop Ken,¹ 'to think that the Catechism was meant for children only; for all Christians are equally concerned in these saving truths which are there taught; and the doctrine delivered in the Catechism is as proper for the study and as necessary for the salvation of a great doctor as of a weak Christian or a young child.' So also Luther writes:² 'I must remain, and do cheerfully remain, a child and pupil of the Catechism.' A Catechism differs, however, from a creed. A creed is a confession and act of faith. I

¹ Bishop Ken's *Exposition*, Prose Works (bound), p. 339.

² Quoted by H. Bonar, *Catechisms of the Scottish Church*, p. xxvi.

am speaking now of creeds for the use of the uneducated, not of the Athanasian Creed. A creed has the nature of an act of worship. It serves, no doubt, to keep in mind certain cardinal doctrines. But this is a secondary aim. Its primary aim is to be a symbol or watchword whereby the faithful may make confession of the truth before God and men, and may know one another. The 'Te Deum' is to all intents and purposes a creed. It certainly is not a Catechism. In the same way Catechisms are quite distinct from primers. Catechisms and primers have indeed some common ground. Both are intended primarily for the uneducated; both contain a certain amount of common matter. But the primer is devotional rather than controversial. It may contain matter for edification, but it makes no attempt to be systematic. The exposition of the Creed, Lord's Prayer, and the Ten Commandments in our English Catechism differs very slightly from what one might find in a primer, though not in the interrogatory form. On the other hand, the primer contains prayers and hymns which are not part of a Catechism.

The distinctive feature, then, of a Catechism is that it belongs to an age in which it has become necessary to teach outlines of theology to every member of the Church. That age of course is the Reformation. That great disintegration of Christendom forced upon

The Reforma-
tion the age
of Catechism

every one responsibility for his faith. But this was not all. The heathen in earlier ages who joined the Church of Christ was using his private judgment, and was bound 'to be ready to give to every one who asked him a reason of the faith that was in him.' He was bound to know and in some sense to defend the faith as contained in the creeds. Yet, if he possessed Catechisms, they have not come down to us. There was in the Reformation a further power at work, which necessitated the construction or reconstruction of Catechisms. That power was the open Bible—open because it was printed, and therefore accessible to the ordinary laity as it had not been before. There can be no appeal to a book which is not available for reference. The earliest appeals to the Bible were appeals of the learned. The learned, whose writings have come down to us from the first ages, made Scripture their authority and appealed to Scripture in support of their arguments. But, behind these, there was the large unlettered world, which can have had no conception of the Bible as a whole, for the simple reason that a manuscript Bible must be a most bulky and most expensive work. But as soon as the printed Bible comes more or less into the hands of the people, Catechisms must follow, for several reasons which I will try to indicate.

1. The necessity arose because the Reformers

¹ 1 Peter iii. 15.

felt themselves bound to show that the Bible, rightly interpreted, was not self-contradictory or misleading to the unlearned, but yielded a clear and definite way of salvation. This way it was the duty of the Church to indicate, and the lines of it were laid down especially by Calvin and his followers with extraordinary precision. They honestly believed that no other sound interpretation of the book was possible. But, for all that, when placing the book in the hands of the layman, the Reformers had no option but to place side by side with it what they believed to be its only true explanation in the form of a Catechism. A short quotation from the Catechism of John Calvin, ordered by the First Book of Discipline to be used in all the churches of Scotland, will show how rigidly exclusive was the system which he propounded; how he confronted Rome with a Church as confident of its absolute orthodoxy as her own. The Catechism was to inspire the layman with a firm belief in his absolute orthodoxy.

¹ 'Wherefore dost thou make mention of remission of sins immediately after thou hast spoken of the Church?' *Ans.* 'Because that no man can receive forgiveness of sins unless he be joined in the fellowship of Christ's Body even to the end, like a true member of His Church.'

¹ Crespin's *Translation of Calvin's Catechism*; H. Bonar's *Catechisms of the Scottish Church*, London, 1866, p. 27.

‘By this saying, then, without the Church there is nothing but hell, death, and damnation?’ *Ans.* ‘That is most certain; for all such as divide themselves from the Body of Christ, to break the unity thereof by sect, are utterly destitute of all hope to enjoy everlasting life, while they keep themselves so divided.’

Even where Churches did not trust the laity with the Bible, they found it necessary to use Catechisms, because, whether they desired it or not, the open Bible was a court of appeal, from which there was no longer any escape. For, whatever might be the authority claimed for the Church, that authority must rest on the Divine Word. So, the Romanist as well as the Protestant was bound to show that the Bible was on his side, and this meant that in the Church of Rome also the layman must be supplied with a Compendium of Theology in the form of a Catechism. In support of this view let me draw your attention to the manner in which the Penny Catechism of the Romanists upon the most crucial points goes directly to the Word of God for its authority.

Let a few instances suffice:

¹ ‘Who gave the Church authority to teach?’ ‘Jesus Christ gave the Catholic Church authority to teach when He said, “Go ye, and teach all nations.”’

‘How do you know that the Catholic Church cannot err when she teaches?’ *Ans.* ‘I know that the

¹ See pp. 247, 256.

Catholic Church cannot err when she teaches, because Christ promised that the gates of hell shall never prevail against His Church: that the Holy Ghost shall teach her all things: and that He Himself will be with her all days even to the consummation of the world.'

2. But, besides the war of the Churches, there were other forces in the sixteenth century which made Catechisms a necessity. These
 (2) Growth of
 unbelief were the forces of unbelief generated by the Renaissance. For, though the aspect of the Reformation which engages most attention is its controversial and consequently disintegrating character, we must not forget that it was also an attempt to reclaim the intellect of Europe for Christ. The Renaissance, even in Rome, had been frankly pagan. Unbelief had spread rapidly through all ranks of society. The faith of the Church was supposed to be worn out. Religion and the religious life had become contemptible. But for the Reformation Europe must have returned to paganism. Then the translation and circulation of the Bible turned back the flood of unbelief. The masses had no belief, because they had no knowledge of the truth. It was a tour, revealing to him the gross ignorance of his fellow-countrymen, which impelled Martin Luther to write his Catechism. ¹ 'Let the people be taught, let schools be opened for the poor, let the truth reach

¹ H. Bonar, *Catechisms of the Scottish Church*, p. xxiii.

them in simple words in their own mother-tongue, and they would believe.' These facts are worth recalling in view of modern conditions. We too have to deal with unbelief largely born of ignorance. We have schools, and the great mass of the younger generation have as children received religious instruction. But there is cause to fear that this instruction has often been vague and unsystematic. Our religious teaching has not improved as rapidly as our secular. We have taught too much Jewish history, too little Christian verity. We are beginning to ask ourselves whether the time has not come to revive the art and practice of catechising.

What I have said as to the origin of Catechisms seems to be confirmed by a review of the position of the Russian Church at the present day.

Evidence
afforded by
the Russian
Church

We have in Russia a great Christian Church, great in the number of her adherents, and in the strong control which she has for centuries exercised over them. That control, through contact with Western culture, is being called into question. It seemed to me important for a right understanding of the history of Catechisms to ask myself these questions, which I could not answer: Are Catechisms used in the Eastern Church? Are the peasantry of Russia receiving any education? If so, is it a Christian education? In my difficulty I referred to W. J. Birkbeck, Esq., who is a well-known authority on the Eastern Church of to-day, and to whom I

am indebted for the following information, which I think it best to present to you in his own words. I felt that any lectures on catechising would be incomplete which left out of view one half of Christendom, and asked him to help me, as to religious instruction in Russia, the use of Catechisms there, and as to the religious life of the peasantry. His reply was as follows:—

‘The late Emperor Alexander III. was the real instigator of Church schools, and started the movement in 1885. In the year 1894 a Bishop of the Russian Church told me that the Emperor sent for him, and pressed on him the necessity of starting Church schools. The Emperor’s words on the subject are worth repeating: “We have,” he said, “two words for what in Western Europe is represented by the word education—*obrazovanie* and *prosvicshenic* (i.e. formation, or fashioning after a form, and enlightenment). But what formation is worthy of a Christian nation but that which puts in the first place the teaching of Him who said, ‘I have given unto you an example (Russian, *obraz*), and what enlightenment but that which insists that Christ is the true light which lighteth every man that cometh into the world?’” It will be seen from this that the late Emperor had the whole matter of Christian education very near his heart, and the present Emperor is carrying on his father’s work, and there is now an immense number of Church

Letter of
W. J. Birk-
beck, Esq.

schools all over the empire. Of course the Catechism is used in these, though (as is obvious on the face of it) it is not learnt by heart, but used more as a guide by the clergy and schoolmasters in giving instruction. With regard to the general state of education in Russia, it is of course much behind Germany and other Western countries, but I must say that I envy Russia in her peasants. There is, of course, a great deal of superstition, and in catechising the peasants one sometimes gets very quaint answers. But, when all is said and done, they really have a firm grasp of vital Christian doctrines, such as the Incarnation; and, although they do not read the Bible much, yet they love hearing the Gospels read. Nothing is more striking than to watch the Russian peasants in the church at Matins on Good Friday, when the twelve long Gospels are read, and to stand among them, and to listen to their ejaculations as each event is recorded. I remember being so much struck in a little country town, some 200 miles north of Moscow, and thirty-six miles from any railway station, when I was travelling about a fortnight after the Emperor's coronation. Every one was talking about the terrible accident, when so many of the peasants were crushed to death while scrambling for their dole of food. The enlightened Russians were all putting the blame on this or that official; but when I mentioned the matter to that old man, he said, "Why did they not go to the holy Gospels, and learn that the right way

to feed a crowd was to divide it into companies of fifty, and tell them to sit down on the grass?" Another very striking feature of Russian popular religion is that all the private devotions of the peasants are taken from the public services of the Church. There are no books of private devotion, such as are a necessity among the Roman Catholics, who cannot understand the Latin of the public services, or are used by Protestants and Anglicans according to taste. When staying in peasants' houses, or travelling on small timber steamers, where there is only one common cabin to sleep in, I have listened to the Russian peasants saying their evening prayers, and invariably the words they used were taken out of some part or other of the public services of the Church. A very great favourite is the prayer to the Holy Ghost, "O Heavenly King, the Comforter." I doubt if there is a single orthodox peasant in the whole empire who does not know it by heart.'

This account of a Church which possesses a Catechism, but has hardly yet begun to teach it to the people generally, is not without interest for our study. We see that the peasant, though not possessing the Bible, hears portions of it in his own tongue, for Mr. Birkbeck in another part of his letter strongly insists that the speech of the Russian peasant is more akin to ecclesiastical than to modern Russian. We see that his devotions are taken from the service books of the

Catechisms
in Russia

Church, and that there is not yet that prevalence of belief or of controversy throughout the nation which leads to the necessity of universal instruction in the Catechism. Yet the need for such instruction is probably not far off, and those which have been compiled have had in view the occurrence of such a contingency. Again, there is not as yet the disintegration nor the loosening of the hold of religion on the popular conscience, which makes Catechisms a necessity. But the late Emperor, who freed the serf, evidently foresaw the near approach of these troubles, and wisely made preparation for them.

Most interesting of all is the manifest connection between the Catechism and universal education.

The Cate-
chism and
universal
education

The Reformers of the sixteenth century were the first real exponents of the necessity of universal education. Half-hearted suggestions had been made by Quintilian and others, but they had borne no fruit. 'In its origin the primary school is the child of Protestantism, and its cradle was the Reformation.'¹ Only two motives have, till recently, been sufficient to induce nations to undertake this task. One is religion, the other the transfer of political power to the masses. To these a third has been recently added, namely, commercial rivalry. But, whatever the motive may be, universal education is of little value, so long as it is nothing more than the acquisition of the power to

¹ Compayré's *History of Pedagogy* : London, 1888, p. 112.

read and write, and of a few disconnected facts, scientific or historical. A man is not educated till he has begun to be interested in thinking out the problem of life. To the masses that problem must be a religious problem. The ordinary philosopher dwells in cloud-land for them. Now this want is exactly what the Catechism supplies. This constitutes its difference from either a creed or general biblical instruction. Even in its simplest form—and the Catechism of our Church is the simplest of all Catechisms—it presents a reasoned view of theology, adapted to popular understanding, and portable, so to speak, for popular use. The Catechism well taught gives the humblest layman a framework into which the rest of his education can be fitted. It prepares him for intelligent reading of the greatest of all literatures within his reach. It supplies him with a solution of the problems of life, which he can test by experience. Catechisms may be said to have given birth to universal education, and, rightly and intelligently used, they give value to it still.

From this point of view the Cowper-Temple clause in the Act of 1870 might be regarded as an act of parricide. By that clause, as you will remember, ‘no religious Catechism or religious formulary which is distinctive of any particular denomination is to be taught in Board schools.’ It is possible that, at the time, no better solution of our difficulties could have

The Cowper-
Temple
clause

been found. But it may be doubted whether the nation will be permanently satisfied with this settlement. I say this not as advocating any scheme of settlement at present before the public, but from a strong conviction that, in course of time, pressure from unbelief without, and tendencies which make for union within, will bring about a better understanding among Christians. From this point of view I regard the latest of all our Catechisms as being full of significance. The Catechism of the Evangelical Free Churches is a very remarkable sign of the times. It is the evidence that the need of a Catechism is felt; that there is a growing desire to insist on points of agreement rather than of difference; that the outcry against dogmatic teaching is admitted to have its drawbacks and to need some qualification. There may yet be changes of public opinion in a direction which at one time seemed impossible, and means may be devised whereby parents in earnest about the religious atmosphere in which their children are brought up may be able to reassert this simple parental right. Apart from such changes universal education is likely to prove somewhat of a mirage. For it must be a long time before study in our elementary schools can be carried so far as to give the scholars a real desire for culture, and an ambition to understand and co-ordinate the scraps of information which the ordinary school curriculum supplies. Until this point is reached the feeling of

the ordinary artisan about his education will resemble Mr. Weller's doubt as to learning the alphabet—whether it was worth while going through so much to learn so little. He will shed his school acquirements with astonishing rapidity, because they will seem to him to have no sort of bearing either on this world or on the world to come. You will generally find that artisans or labourers who make any effort to continue their education have a strong bias either religious or anti-religious. Religion, and more than that—what you may call theology or religious philosophy in a simple form—is that which sets the working classes reading or thinking, apart, of course, from any prize-winning or pecuniary motive. It would not be surprising if a sense of this need gradually made itself felt, and if the State devised some means for taking advantage of it. But the day is still very far off. Meanwhile the Church is able to help the State; the Church can give a reason for right action; it can explain the basis on which Christian civilisation rests; it can make the authority of the law stand on higher grounds than fear of the police-court; it can succour the tempted and raise the fallen. It can give a real meaning and purpose to the most elementary education, and this it effects through religious instruction conveyed by means of a Catechism.

This view of the office of Catechisms will, I think, be confirmed by a rapid survey of the chief Cate-

chisms of Christendom—a survey which makes no History of pretence to original research, but may Catechisms be convenient to those who care to prosecute their inquiries further. My authorities are mainly Chambers's 'Encyclopædia' and Schaff's 'History of the Church.'

(a) The earliest Catechisms are those of the Waldenses and Bohemians. Priority as between the two is disputed, but is generally accorded to the Waldenses. The earliest extant seems to be a little older than the beginning of the sixteenth century.

(b) Luther's Catechism, published about 1539. The need for it was borne in upon him by the horrors of the peasant war, and the ignorance of the peasantry which that war had brought to light. It was clear, too, that as regarded Rome the parting of the ways had been reached. The Catechism was his statement of his teaching for the German people. Of its lasting influence upon the nation there can be no question. The great historian Leopold von Ranke says of it that, 'old a doctor as he was, he used it himself as a prayer.' 'It is,' he cries, 'as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Happy he whose soul is fed by it, who clings to it. He possesses at all times an imperishable consolation, under a thin shell a kernel of truth sufficient for the wisest of the wise.'

(c) Calvin published in 1541 his Catechism, which

was translated into many languages, and was officially adopted by the Scottish Kirk in the First Book of Discipline.

(d) The earliest of the official Roman Catechisms was that of Pope Pius IV., published in 1566. This Catechism was distasteful to the Jesuits, who replied by bringing out two catechisms—one for teachers and one for children. The Roman Church has not even now any one official catechism.

(e) The Heidelberg Catechism belongs to the Reformed Churches of the Palatinate, and appeared under the influence of the Elector Frederick in 1562. It is a very remarkable catechism. The writers are said to have been in a measure inspired for it. The answers, however, are often far too long for the use of children.

(f) The great Catechism of the seventeenth century was that of the Westminster Divines in 1647, the Catechism on which Scotland was brought up being the shorter of the two Catechisms propounded by this assembly.

(g) In 1673 Robert Barclay wrote a Catechism for the Society of Friends, of which the chief interest lies in the fact that each tenet of the Society in turn is given in answers which consist wholly of texts of Scripture.

(h) Passing for the moment the Catechisms of the Greek Church, and passing by altogether several modern Catechisms, or variations of Catechisms,

which have been circulated, I will only mention these :—

1. The Penny Catechism, which is used in the Roman Church in England—a remarkably clear document, with well-constructed questions and answers.

2. The Catechism of the Evangelical Free Churches, the origin of which is indicated by its name, and which claims ‘to represent directly or indirectly the beliefs of not less and probably more than sixty millions of avowed Christians in all parts of the world,’ and to be ‘such a combined statement of interdenominational belief as has not been attempted, much less achieved, since the memorable day when Martin Luther contended with Huldreich Zwingli. The bodies represented by its authors are Congregationalists, the Wesleyan Methodists, the Baptists, the Primitive Methodists, the Presbyterians, the Methodist New Connexion, the Bible Christians, and the United Methodist Free Church.

Out of three Catechisms of the Russian Church I have not seen, and can only describe at second hand, that of Mogilas, A.D. 1648, said to have been called forth by the necessity of protecting the faithful against the Jesuits and the Reformed Church. Translations of the other two have been in my hands, viz. Platon’s Catechism, published in 1812, and Philaret’s, published in 1839. With the exception of a short introductory Catechism in Philaret’s, there is nothing in these two

Catechisms which would fall under the definition of a Catechism which I have ventured to offer. They are substantial volumes which could not be committed to memory. There are also Armenian and Coptic Catechisms, about which I am sorry to say I can give you no information. Horatius Bonar calls them mere pretences at Catechisms.¹

All these Catechisms, except R. Barclay's, are mainly expositions of the Creed, the Lord's Prayer, and the Ten Commandments. This is the common basis of the Catechisms the tradition which has come down to us from the early Church. On these lines Cyril of Jerusalem based his Catechetical Lectures; on these the compilers of the Evangelical Free Churches' Catechism have worked. They do not always deal with the Creed *eo nomine*. The Shorter Catechism, for instance, only prints it as an appendix, and the Free Church Catechism makes no mention of it at all. But in both cases the substance of the Creed is there. The order also in which these three great themes are treated varies very much. The basis of the earliest Catechism, the Waldensian, is that of St. Augustine's 'Enchiridion.' It treats of (a) Faith, the Creed; (b) Hope, the Lord's Prayer; and (c) Love, the Decalogue. The same order is followed in the Catechisms of the Eastern Church. The Lutheran, Roman, and Calvin's Catechisms take, with slight variations in order, the Creed, the Decalogue, the

¹ Horatius Bonar's *Catechisms of the Scottish Church*, p. xxii.

Lord's Prayer, and the Ten Commandments, Calvin adding the Word of God.

The Westminster Catechism is the most strictly logical in its order, and for this purpose cuts itself free from the old mechanical co-ordination of parts.

The Heidelberg Catechism had anticipated it in taking this independent line, and in framing a scheme of a more logical character. This Catechism is divided into three parts, following the order of the religious life, its basis throughout being the Epistle to the Romans. The first part is on Repentance, its topic being the sin and misery of man. The second is on Faith, the Redemption by Christ, including an exposition of the Apostles' Creed and Sacraments. The third is on Love, the thankfulness of the redeemed life, in which is included the Decalogue. You will be impressed, I think, by the contrast between the thoroughness of these Catechisms, and the scantiness of our own, which till the reign of James I. did not even mention the Sacraments.

Of course the variety in treatment of topics is as conspicuous as the general agreement in choice of Differences them. How far this variety has risen illustrated from difference of national character, how far it has helped to produce them, it will not be easy to decide. But that there is a connection between the two no one who compares Catechisms can doubt. By a comparison of two questions—one speculative, the other practical—I hope to show you that a Cate-

chism is a real power in the life of a Church or a nation.

I will first take the question, 'What is Faith?'

(a) The English Catechism never asks this, or any other abstract question. It turns altogether aside from the field of speculation. It only mentions the Atonement very incidentally. Its aim is practice, not theory. It is true herein to the strength and the weakness of the nation.

(b) The Moravian answers thus: 'Faith is the conviction of the heart that Jesus is the Son of God and the Saviour of the World, who has loved me and given Himself for me.' Personal assurance is here almost synonymous with faith.

(c) The Lutheran: 'Is that a genuine faith when a person boldly and without repentance says, "I comfort myself in our dear Lord and Saviour"? No: where there is no sincere repentance, there is no faith.' The question and answer are not quite what we want, but they are worth noting; for Luther is manifestly fighting against some of his own less-guarded utterances.

(d) The Heidelberg: 'The true faith is not only a certainty and knowledge, whereby I believe all to be true which God has revealed to us in His Word, but also a certain confidence which the Holy Spirit produces in my heart by the Gospel, that God will not only grant to others, but also to me, remission of sins, justification, and eternal happiness, and that

purely by the grace and only in consideration of the merits of Jesus Christ.' Here faith is identified with assurance, as in the Moravian Catechism.

(e) The Shorter Catechism gives a grand answer, true to some of the noblest characteristics of Scottish piety; and, remember, it was not composed in Scotland: 'Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel.' It is not self and the quieting of one's own heart which are here promised, as in the Moravian and Heidelberg Catechisms, but submission to God and dependence upon Him. This faith is consistent with a very sore struggle and effort within the soul.

(f) The Evangelical Free Church Catechism replies: 'To believe on the Lord Jesus Christ is to rely on Him as our Teacher, Saviour, and Lord, putting our whole trust in the grace of God through Him.' Here we miss the Divine origin of faith. It appears almost as an act of the human will. We miss also 'Christ as He is offered to us in the Gospel.' A somewhat vague description, 'Teacher, Saviour, and Lord,' takes the place of these words.

Lastly, (g) the Penny Catechism: 'Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed.' Here faith is wholly reserved to the sphere of the intellect. The element of trust in a Personal Being is absent. The word 'supernatural,' however, appears to override

even the ordinary use of the intellect. Faith becomes submissive acquiescence to doctrine imposed from without.

With these speculative definitions let us compare one of a more practical character—the explanation of What is our the words, ‘Give us this day our daily daily bread? bread.’

(a) The English Catechism : ‘All things that be needful both for our souls and our bodies,’ where the word ‘needful’ is vague. It is not a definition likely to fasten on the conscience of a millionaire.

(b) The Lutheran : ‘Everything necessary to the support and comfort of existence: as food and raiment, house and land, money and goods: a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, honour, true friends, good neighbours, and the like.’ An intensely practical and utterly unspiritual catalogue of the conveniences of life. Notice that ‘our daily bread’ includes all that is necessary for comfort.

(c) The Heidelberg : ‘Be pleased to provide us with whatever is necessary for the body, that we may always know that Thou art the Fountain of all happiness, and that neither our cares nor our labour, nor even the good things which Thou hast given us, can avail anything without Thy blessing; and that by consequence we ought to withdraw all our trust in creatures and place it only in Thee.’ A very beautiful answer, and suggestive of the fiery trial

through which the Church in the Palatinate had to pass.

(d) The Shorter Catechism: 'We pray that of God's free gift we may receive a competent portion of the good things of this life and enjoy His blessing with them.' The 'competent portion' is a very happy phrase, suggesting a strong capacity for getting on in the world, and taking care of that which falls to our lot. It is somehow redolent of Scottish industry and frugality.

(e) The Evangelical Free Churches: 'That God would prosper our daily labour, and provide what is needful for the body, ridding us of anxiety and disposing us to contentment.' It is curious that spiritual provision is not here mentioned. The introduction of the words 'prosper' and 'contentment' is not without a flavour of well-to-do ease and advancement.

(f) The Penny Catechism is throughout excellent in its paraphrase of the Lord's Prayer, and here hits a point which all the other catechisms have missed—the twice repeated 'this day,' 'our daily bread.' We pray that God may daily give us all that is necessary for soul and body.

(g) Platon's Catechism has the Heidelberg paraphrase almost verbatim, both no doubt borrowing from a common source. It seems to me impossible to avoid the conviction that Catechisms are a real factor in the religious life of a nation, and probably they are so in proportion to the use that is made of

them.¹ This probability becomes almost a certainty when we look across the Border and consider what Scotland has done for the Catechism, and the Catechism for Scotland.

Opinions will, of course, always differ as to types of national character, each of us being apt, very unfairly, to form our conception of the type from the few instances with which we have been in personal contact. But Scotland is fortunate in the possession of several novelists and of a poet, who have enabled us to see the Scotchman as he sees himself—to see, that is, the ideal at which he is aiming. The ideal, after all, in this case is the real. For the national character cannot be the same as the character of individual members of the nation. The national character is that to which the nation is endeavouring to rise. In this sense the Scottish character is undoubtedly one which receives and deserves the admiration of Christendom. It is equally beyond doubt that the ideal and the attempt to reach it have been, since the Reformation at all events, inspired by religion. A race, naturally heroic, has been trained to such rare and perfect use of its gifts that it has taken a foremost place in the world of thought and action; it has become as practical in execution as it is romantic

¹ For the convenience of those who care to prosecute this inquiry further, and of those who have to catechise children, six Catechisms besides our own will be found in the Appendix.

and daring in conception ; it has become capable of sustained toil and patient effort ; it has evinced the sternest qualities of manhood without losing the capacity for the most tender sympathy. Above all, it has become a race imbued with the fear of God, and, living in this world, as called to know God, and to enjoy Him for ever.

This character has been built up on the most complete system of universal religious education that has been attempted in Europe, and the basis of that education has been a distinctive—what would nowadays be called a ‘Sectarian’—Catechism. This is how the structure was raised :—

First of all, in the spoliation of Church lands, a part of those lands was reserved in every parish for the maintenance of a school. This school was placed in the charge of the presbytery, who appointed the teacher and visited the school from time to time to see that it was in working order. Next, it was laid down in the First Book of Discipline, and became a recognised principle of national life, that no parent had any right to use his child according to his own ‘phantasie,’ but every one was bound to send his child to school. In school, the child of the laird and the cottar sat side by side, received the same education, joined in the same games, were liable to the same punishments. That practical equality of men as men—‘a man’s a man for a’ that’—which seems an impossible ideal for us, was possible for Scotland

because the basis of the education was religion, and religion makes all equal. A further consequence was that the school was not a mere grinding-shop for putting through the mill of the three R's, children whose ambition was to make the earliest escape possible and forget all that they had learnt with the utmost speed ; but it was a place which every child entered with the possibility of a University education before him ; a place where higher education was going on side by side with primary ; a place watched over by a presbytery who took interest in it, always keen to find a lad of 'pregnant parts,' and proud to start such a lad on the road to the ministry, which for most children was the goal of their highest aspirations. In this way the ministry was constantly recruited from the sons of the soil, and that without the fear which haunts us in England, that the recruits drawn from this source might be unfit to minister to the educated. The common use of the parish school by all classes bridged over the gulf between class and class, but so, in a far greater degree, did the common level of education. Children brought up on the Scottish Catechism had a philosophy which made their education fruitful, even though they continued to be peasants to the end of their days. Religious education began in the school, but it did not end there. The same First Book of Discipline which ordered¹ 'that the reader or the minister must take

¹ For these quotations I am indebted to the Rev. J. S. Dodds, D.D.

care of the children and youth of the parish to instruct them in first rudiments, especially in the Catechism as we have it in the Book of Common Prayer, called the order of Geneva . . . ' requires also that 'after noon must the young children be publicly examined in their Catechism, in the audience of the people . . . in doing whereof the minister must take great diligence, as well to cause the people to understand the questions proponed as the answers, and the doctrine that may be collected thereof. The order to be kept in teaching the Catechism, and how much of it is appointed for every Sunday, is already distinguished in the Catechism printed with the Book of Common Prayer, which Catechism is the most perfect that ever yet was used in the Kirk.'

It is true that neither the First Book of Discipline nor the second obtained a place on the Statute Book of Scotland. The Book of Discipline was, however, ratified several times by the General Assembly, and may be taken as the ideal of the Church at which the Church aimed from the first. After a time Calvin's Catechism was superseded by Craig's; but that was towards the end of the sixteenth century. In 1639 the Assembly enacted that 'an uniform Catechism be used throughout the whole kingdom in the examination before the Communion. . . . That every minister, beside his pains on the Lord's Day, have weekly catechising of some part of the parish, and not altogether put off the examination of the people

till a little before Communion. . . . That the larger Catechism agreed upon by the Assembly of Divines at Westminster shall be a common Catechism.'

This enactment was fortified by further provisions in 1649 and 1720. It will suffice here to quote from the enactments of 1649. 'That every minister, with the assistance of the elders, take care that where there is any that can read, there be at least one copy of the Larger and Shorter Catechisms, Confession of Faith, and Directory of Public Worship—[*Note*: There is no mention here of a Bible]—that a weekly catechising be constantly observed in every kirk. And it is appointed that every minister so order their catechetical questions that thereby people (who do not convene all at one time, but by turns unto that exercise) may at every diet have the chief heads of saving knowledge in a short view presented to them. And every presbytery is ordained to take trial of all ministers within their bounds, whether they be careful to keep weekly diets of catechising; and if they shall find any of their number negligent therein, that they be admonished for the first fault, and if, after such admonition, they do not amend, the presbytery for the same fault shall rebuke them sharply; and if, after such rebuke, they do not yet amend, they shall be suspended.' So thoroughly was the Scottish Kirk in earnest about the work of catechising. I am informed on good authority that these regulations were not a dead letter; that 'the weekly catechisings

were largely attended, and the questions were not confined to the children. Adults, even heads of families, were expected to give an answer to any one 'that asked a reason of the hope that was in them.'

The result was that the Shorter Catechism was committed to memory by every one, and it was rare to find a Scotchman who could not defend a doctrine. My informant goes on to say that Professor Tholuck told him that the ablest defence of Calvinistic doctrine which he ever came across was from an operating barber in Greenock, with whom he had made an appointment after working hours to continue the conversation with him. The consequence has been that Scotland has been free from many of the educational difficulties which have befallen us, and when Board schools were established in 1872 she was able to wring from an unwilling Ministry freedom to retain the teaching of the Catechism in those schools. In spite, however, of this retention, ministers who remember the generations that passed through their hands before the change took place are aware of a considerable falling off in the preparation of those who come to them for admission to the Communion. This decline is attributed partly to the short time allowed in schools for religious instruction, whereas in old days the instruction was religious throughout, and under the supervision of the presbytery, who took special interest in this side of the schoolmasters' work. For my own part I should be inclined to suspect that the

falling off is not due so much to the want of time as to the fact that religious inspection, though conducted by inspectors appointed by School Boards, is delegated to other than the ordinary inspectors. An unreal and unnatural cleavage is set up which cannot but affect the minds of teachers—a cleavage which, however unavoidable, is thoroughly contrary to all true educational principles.

The weekly catechisings in church have been discontinued since the disruption in 1843, and the Sunday instruction of children is now conducted in Sunday schools, which, so far as the teaching staff goes, do not appear to differ very greatly from our own. 'The old order changeth, yielding place to new,' and it is cowardly to look upon the new as altogether evil, and in the fact of change to find an excuse for inaction. The trials of the Church are for her purifying, and it is her privilege to regard them as a visitation of her Master and as an occasion for fuller realisation of His presence. But it is impossible to review the past of Scotland without admiring the sagacity with which her Reformers linked the church and the school, and the courage with which they undertook the religious education of the people. They bought up the opportunity which God put in their hands in such a way as to mould the thought and life of more than three centuries of their posterity. What I would plead for, and that most earnestly, is a full use of such powers as God has

given us to-day, that we may present His Truth as clearly and as intelligently as we can. For no intermediate age has so closely recalled the conditions of the Renaissance as our own. The advance of scientific discovery and all-pervading use of scientific method are to us what the revival of classical learning was to the fifteenth century. Once more, coincident with new modes of thought, a great social revolution has overtaken us ; once more, the faith is on its trial. Our wisdom is not to meet these difficulties in the spirit of the obscurantists of the early sixteenth century, but with the Reformers to use the fresh light, the new modes of thought, to obtain and to hand on to our successors a fuller and clearer understanding of the Faith, confident that all true light cometh from the Light of the World, and in Him and in His Word is no darkness at all.

LECTURE IV

METHODS OF CATECHISING

THE Prayer Book commands us to catechise. But the Prayer Book was compiled three centuries and a half ago, when Sunday schools were unknown, and educational methods were very different. Are we to obey this command, or to plead that it has become obsolete, and must be obeyed only in the spirit? It is often assumed that catechising is inconsistent with the maintenance of Sunday schools. The children cannot be in two places at once. If they are taken to church every Sunday, the Sunday-school teacher becomes a pedagogue in the literal sense of the word, a mere monitor or usher in charge of the children. This is work not likely to attract the best teachers, and I have known clergy who, in their zeal to catechise, have disbanded their Sunday-school staff. Yet a very good case can be made out for the Sunday school. It calls out, as no other institution has, the highest spiritual gifts of the laity. It has realised to some extent the ideal, of which the sponsorial system is the reflec-

tion—the ideal that the whole Church is responsible for all her children. Again, to use a favourite phrase of a former colleague of mine, so skilful in attracting children and teachers that he went by the name of ‘The Pied Piper of Hamelin,’ ‘it catches the children in their runs.’ Where they are used to go on weekdays they will readily go on Sundays. Is it worth while to break up so valuable an organisation for the sake of returning to a mediæval archaism ?

If the question is put in this form there can be only one answer to it. It cannot be right to destroy the Sunday school. In spite of its grave defects—and it has many grave defects, which will be mentioned in the next lecture—the Sunday school has proved its worth many times over. To take only two instances : it has been, and still is, a great nursery of missionary zeal : it has been, and it still is, the rallying point of Church workers who mean real work. It would be culpable to destroy it. But is there the least necessity to do so ? I grant that, if the Sunday school is to flourish, the teacher must have the opportunity to teach, and practically this opportunity must be given in the afternoon, which is the proper time for catechising. But is there any reason in town parishes why all the children should be catechised every Sunday ? I hope to show you that the very opposite is desirable, and that Catechisms, if they are to be effective, should be limited in size, and should contain only a portion of the

children under instruction each Sunday. In small country parishes this arrangement may not be possible, but in these it is easier to secure the attendance of children in the morning, and to make the morning school the time of careful preparation for the afternoon catechising. The two systems may with a little care be combined. No slavish adherence to a method of catechising should be allowed to rob the Sunday school of its interest. No Sunday school, however well conducted, should take from the clergyman the privilege and duty which the Church assigns to him.

But this objection surmounted, others take its place. The Catechism, we are told, 'is essentially a mnemonic exercise. No doubt it may be so practised as to employ reasoning powers also. It may take advantage of subsidiary appeals, through music and hallowed surroundings, to the unconscious mind. But its very essence is trust in the memory. It is constructed with this object. Children are expected to know its exact words. It is not desired that they should reason it out for themselves, but that they should accept it on the authority of others. Now that less use is made of memory in secular education, there is a danger lest the irksomeness of learning by heart should make religion repulsive to them. In any case this feature emphasises the distinction between religious and secular learning, if the two are

The Cate-
chism a
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presented to a child by different methods. He will not know what the difference is, but he will feel that there is a difference, the consequence of which may be that his religious knowledge will appear to be unreal, or not to deal with realities.' There is a certain force in these objections, but on close inspection they do not amount to very much. It is true that less dependence is placed on memory in secular instruction, but it is quite an exaggeration to suppose that memory can ever be discarded. Recitation has its place in the exercises of all schools, and the pieces recited are chosen, or should be, for their literary excellence. So far modern school associations may even give a kind of dignity to learning by heart. There are also things absolutely necessary, and admitting of no variation, which are, and always must be, a matter of memory--the multiplication table, for instance, and certain scientific signs and symbols. Thus memory may connote the importance and exactness of the matter learnt. It is further conceivable that in its desire to make learning pleasant, modern method has gone too far. It is not necessary for us to copy those mistakes. In this connection there are words of Madame de Staël which deserve attention. She writes: 'The education that takes place through amusement dissipates thought: labour of some sort is one of the aids of nature: the mind of the child ought to accustom itself to labour, just as the soul to suffering. . . .

You will teach a multitude of things to your child by means of pictures and cards, but you will not teach him how to learn.' ¹

There is, however, a learning by heart which is of no value, and which may be even detestable. Alas ! it is far too common in catechisms and Sunday schools, the careless, stumbling, inexact repetition of texts and phrases, the meaning of which is not explained, and which have no direct connection with anything else ; learning just sufficient to secure an utterly undeserved mark towards the winning of a more undeserved prize. Such repetition does not strengthen but weaken the memory. It serves also to make the lesson contemptible. It is to be avoided at all costs. Memory rightly used is most valuable. Madame Necker de Saussure reminds us ² ' that even objects present to our senses may be unknown to us if we have forgotten their names. I happen to see a person whom I distinctly remember having met before : the sound of his voice is not new : there he is in front of me : I see him and hear him, and yet the idea in my mind is so imperfect, so isolated, that I know absolutely nothing that concerns him. Suddenly his name comes back to me like a flash of light : with his name come back the time, the place, all the circumstances of our first meeting : his very

¹ Quoted by Compayré, *History of Pedagogy*, p. 495, translated by Payne: London, 1888.

² *L'Education Progressive*, p. 132.

history presents itself to my mind. I have found the key of a chamber in my brain, where all that regards that person was locked up. Singular and mysterious property of language; how all the accessories of an object arrange themselves with the utmost docility round his name, while they refuse to attach themselves to the object itself! The sign effects what the thing would not effect.' This passage is worth remembering in connection with the indiscriminate onslaught on the value and exercise of memory, and in connection with the charge which is sometimes levelled against us of dealing with names and not with things. Names are sometimes more than things: they are 'keys to the chambers in our brains, for want of which our treasure may be out of reach.' The fact that it trusts to memory, and exercises memory, is not in itself a condemnation of the Catechism. But we may take the warning for what it is worth, which is that memory shall not be loaded with rubbish, nor be allowed to become slovenly.

A third objection is that Catechisms are of no value unless they are dogmatic, and that in teaching Catechisms children dogma should be avoided. dogmatic 'Christianity,' says Professor Laurie,¹ 'is a life and can be learned through human lives. It is a story, and as a story alone should it be first learned—not as dogma, save in respect to those essential truths (the Fatherhood of God and the elder

¹ Laurie's *Training of Teachers*, Cambridge, 1901, p. 228.

brotherhood of Christ) of which I have spoken, if they may be called dogmas. Educational method regards dogmas as tares that push up and choke the grain of God as it begins to grow in the heart of the child.' There is a certain vagueness in this passage about the word 'child,' but it may not be unfair to interpret Professor Laurie's remarks by the rule of the Edinburgh School Board, that the Catechism should not be taught to children under the fourth standard. It must also be borne in mind that the Scotch Catechism is very different from the English, abounding in definitions of abstract terms, such as 'faith,' 'sanctification,' 'adoption,' 'effectual calling,' which are not once mentioned in the English Catechism. Professor Laurie carries us with him when he pleads that we must not anticipate growth, nor make religion intricate to children. But it is an equal mistake to try to bring all religious truth down to what we conceive to be the level of childish minds. Mysteries of the faith are not in reality at all clearer to us than they are to children, possibly not quite as clear. Nothing is gained by dropping what we cannot understand in the hope of finding the rest more easy to grasp. ¹ 'What we want is not to have a new truth taken off from our weight (i.e. of truths to be borne), but to have a new strength inserted in our belief.' Abstract terms are to be avoided not because they contain some dogma, but because they are abstract.

¹ Mozley's *University Sermons*, p. 296.

The objection to catechisms that they are dogmatic certainly does not apply to our Catechism, nor to teaching moulded on its lines.

On the other hand the Catechism certainly meets some great needs of modern child life in a way that even the Sunday school does not. The Catechisms meet the wants of modern life first of these is the need of some force to counteract the disintegrating anti-social tendencies of life for the poor, at all events in our great cities. We have broken to pieces all the old bonds of apprenticeship, of religious guilds, of parish life. We have left wildernesses of houses, too few of which are homes, with such other cementing influences as public-houses and trade unions can afford. For the poorest children, even the trade union is not; while to those whom it unites it is rather a force of repression and coercion than a union of affection or of hearts. 'The Union' *par excellence* to him is that which threatens to be his last home upon earth, a monster barrack, the relentless foe of all sentiment. So children grow up with no sense that they belong to any one, or that they owe any sort of allegiance to any one, at all events outside their homes. This feeling the Sunday school does little to correct, else should we see that far too common vacillation between school and school, particularly on the eves of summer treats and winter teas? Affection for a teacher is common; affection for a Sunday school, so far as my experience goes, is rare. But a well-

ordered catechism presents the idea, with which our Catechism starts, of a family to which the child belongs, which has duties towards him and claims upon his obedience, a second home, a sanctuary, so that, as Mgr. Dupanloup says,¹ 'a real fraternal affection exists there, created by God Himself, between all these dear children, all these young hearts which He has blessed.' This fraternal affection between members of the Catechism will be stronger in proportion to the degree in which the Catechism definitely and fearlessly starts from a Sacrament and leads up to a Sacrament. The catechising should be associated as closely as possible with the Public Baptism of Infants. That is, for children as well as adults, but for children especially, the great object lesson of the Church.

Looking back to my own boyhood I trace some of its deepest religious impressions to public baptism

The influence of public baptism monthly administered at the afternoon service, then the most frequented service of the day. The signing with the sign of the cross, the words which accompanied it, the hymn which preceded it, were more to me than many sermons. Nor can I doubt that a catechising, based on the service that I had witnessed, would have deepened these impressions and made clear truths, which were afterwards grasped with some difficulty. Particularly such catechising might have removed a certain boyish scepticism as to the propriety of binding

¹ Dupanloup's *Ministry of Catechism*, translation, London, p. 61.

babies by promises which they could not understand Catechising might have helped me to grasp the idea of the family of God the Father's earthly home. This is the aspect of the Catechism which, in view of the disintegrating tendencies of life in great cities, makes it specially valuable for the conditions of to-day.

We need not therefore allow ourselves to be too much terrified by such terms as 'distinctive,' 'de-Catechisms
distinctive
nominationnal,' 'sectarian,' when applied, as they are freely applied, to Catechisms. In our fear of sectarianism we have been tempted to present Christianity as a religion, which is no religion at all, if religion be indeed a bond of union. God forbid that I should seem to undervalue for one moment the reality of the common life of which the one living Spirit is the Author, and which is the vital bond of union between all the members of Christ. But for practical purposes that unity must find a manifestation. That manifestation must run on the lines of the truth, as the Holy Spirit reveals it to the Church. 'The Church hath authority to interpret,'¹ and is bound to exercise that authority. It is to be feared that our Church is conspicuously lacking in the exercise of this authority. Even intelligent laymen, if you ask them whether the Church has any sort of authority over them, are apt to answer 'No.' Translated into action, this idea too often means that each man is his own judge of right and wrong, and

¹ Article xx.

that it is quite sufficient justification of any of his actions that he did it to please himself. All things that ought to be bonds of union are, in the eyes of many well-meaning Churchmen, forms of bondage. Hours of prayer, habits of deference to common interest, or to constituted authority and sacraments, are mere carnal ordinances which have no claims on their allegiance except so far as they can find personal comfort and edification in such ordinances. 'Utterly spiritual' means for them utterly individualistic, which is a polite way of saying utterly self-centred.

What has all this to do with the Catechism? Simply this, that every catechism is a witness for the

The Catechism presents idea of duty	existence of a society which teaches it. It is truth presented in the form of authority, not of authority backed up by physical menace, but of authority resting
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upon the love of God and the brotherhood of man. It tells the child that he has a place, a home in the world, and a claim upon those who are members of it with himself. In proportion as that authority makes good its claim by living interest and affection, in the same proportion will it find response in a child's heart. We are always talking about the wonderful organisation of the Roman Church. The secret of that organisation in the last resort is love, and particularly love for children. 'No Catholic teacher,' said a chief attendance officer of our Board to me,

'will ever take a child's name off the books of the school, or rest till he has got the child back within the school walls.' The fact of such individual attention impresses the poor, who feel nothing so much as being overlooked. Now, here, if we only recognised it, is the strength of our Church Catechism. It does not start from abstractions, but from concrete realities. It begins with the child's new home, his new kindred, his home life. If these be presented not as repellent duties, but in the light thrown on them by Holy Baptism, there is no Catechism, which I have seen, that can compare with ours in its fitness for the needs of child life in our great cities to-day. But the right place to teach it is the church, where the font and the holy Table impart a freshness and reality to its meaning, which is not to be found within the walls of the Sunday school. Let me add that, if we obeyed the rules of our Church and displayed, as we are required to do, the Creed, the Lord's Prayer, and the Ten Commandments on the walls of the church, there would be nothing wanting to enable a skilful teacher to make the children feel that the church was their home.

On the other hand, we shall not use our Catechism without remembering that it was written for an un-
 Some defects of our Catechism educated nation, and for a nation whose rulers dreamt that it was possible and desirable to forbid the discussion of any but the most elementary truths of Christianity. The

futility of that hope was evinced by the addition of the clauses on the Sacraments. But, even with this addition, our Catechism is wanting in instruction which a child ought to possess for his soul's health. Even in the sphere of religious duties there are some very grave omissions. Not a word is clearly said about the observance of Sunday, about the duty of devotional reading, about almsgiving or missionary enterprise. There is entire silence in the region of doctrine on points so essential as the Being of God, or the nature of the Blessed Trinity. Many similar defects might be easily pointed out. In a Catechism for very young children these omissions are not defects but excellences. In a Catechism for older children, intended for lifelong use, they should not be omitted. I have often thought that if the Houses of Convocation had not attempted to add to the existing Church Catechism, but had carefully prepared a Catechism for older children, they might have avoided much unhappy misunderstanding, and have done real service to the Church. For in the absence of such a work we are once more in the situation which led to the supplement added in the days of James I., who complained that 'every mother's son in these days thinks himself fitted to compose a Catechism.' The result may be found in any of the unauthorised Catechisms which are industriously circulated as specimens of the teaching of the Church of England. It is time that we had a Catechism on these subjects,

which cannot be burked, as our Reformation statesmen hoped they might be—a catechism which could be presented as having the authority of the consensus of episcopal and synodal authority on its side.

In passing from the Catechism to the method of catechising, I must ask you to forgive me if in

the following remarks somewhat familiar ground is trodden. The ‘Method of S.

Method of
catechising

Sulpice’ has in the last few years attracted much attention, and not undeservedly. It is probably familiar to English Churchmen through that most attractive book, Mgr. Dupanloup’s ‘Ministry of Catechism,’ and through works founded thereon. The ‘Méthode’ itself is, I think, little known, though it is well worth reading. The history of the ‘Méthode’ is briefly this. S. Sulpice was at the beginning of the seventeenth century what we should call a slum ‘parish in the heart of Paris when M. Olier, a pupil and friend of S. Vincent de Paul, was appointed its Curé.’ He set himself to reform it by catechisms. Ignorance, he believed, was the source of its moral depravity, and instruction of children the way to a better state of things. His success was so remarkable that the face of the whole parish was changed, and his system was found to be so excellent that it is maintained, with a few modifications suggested by experience, up to the present day. You will note that it was a system of catechising, not a Catechism. For this reason it is available for our use, and prejudices

founded on the fact of its origin are purely baseless. It is as well adapted to the teaching of the Church Association as to that of the English Church Union.

The secret of the method, as of all other successful methods, is infinite pains and careful study of child

Method of
S. Sulpice

nature. Every detail of time, place, discipline, and method is carefully thought out and rigidly laid down. The result is a system which for its success in a large parish demands, we may say, the whole time of at least one of the clergy, and is more perfect, if he has in the actual catechising at least two assistants. The method presupposes not only a large staff of clergy or clerical assistants, but also other conditions rarely found in England. It assumes powers of almost compulsory attendance, as being a system which holds the field without fear of rivalry from competing sects and denominations. It also makes no allowance for the existence of the Sunday school, but demands that there should be at least four catechisms. The four catechisms are: (1) The little Catechism for children between the ages of six or seven and ten. Infants are refused without fear that the refusal will mean that they are taken by their sisters to the Chapel next door. (2) There is the great Catechism for the first Communion, consisting of children who must be at least ten years old, and must remain at least two years in the Catechism. (3) There are weekday Catechisms corresponding to our Confirmation classes. These are

exclusively for children who are to be admitted to the first Communion. They are independent of the Sunday Catechisms; attendance on both is obligatory for catechumens for Confirmation. The weekday Catechisms last for two or three months, and only those who have been regular on Sundays are admitted to them. (4) For those who have been admitted to Communion and Confirmation there are Catechisms of perseverance, bearing a sort of analogy to our Bible classes.

Catechisms, according to the 'Méthode,' should always be held in church—not in the nave, where it is difficult to speak so as to be heard in a natural voice, but in a side chapel. The children should be taught to look on this chapel as their home, should be encouraged to decorate it, and make it attractive in every possible way. There should be seats for them suited to their ages, and, in fact, as much care should be shown in all these particulars as is shown in a well-ordered day school. In the chapel each child has his own place, which he is never allowed to alter, the curé having, for convenience in catechising, a plan showing the place of each child, so that he can distribute his questions wisely, and keep the children alert by calling on one here and another there to answer his questions. At the end of each form are monitors, who are responsible for the attendance roll and for other little offices. The children assemble in the church at some ap-

pointed spot, and there remain in perfect silence till the signal is given to move two and two into their chapel. The catechism begins with a hymn, which is followed immediately by recitation of the appointed portion of the Diocesan Catechism. The children are called upon by name, at the catechist's will, to answer some question in the Catechism, and particular care is to be taken that the answer is said clearly and with absolute correctness. The recitation is followed by the 'Jeu des bons points.' This consists in giving one or more children a series of four or five questions, short, clear, exact, on a mystery, a proof, or a cardinal doctrine of the faith connected with the portion of the Catechism which has been recited. The questions are put with vivacity in such a way as to have the appearance of a contest between the catechist and the child, and the good mark for answering well is given with an assumed reluctance, sometimes after hard pleading on the part of an assistant catechist. There is a variety of resources to make the exercise more interesting, and to attract the attention of the children and the congregation.

After the 'Jeu des bons points' comes the repetition of the Gospel, which at S. Sulpice is sometimes said not only in French but even in Latin and Greek. For the French Catechism includes boys who with us would be at a public grammar school, and whom at present we could not hope to find in a parish Cate-

chism. As soon as the Gospel is finished the catechist gives some account of the analysis made by the children of his instruction on the previous Sunday, reads some analyses, awards praise or blame, finds fault or otherwise with the number sent in. Then comes the second hymn, and after that the serious exercise of the day, the instruction, lasting from twenty to twenty-five minutes. For this the children are supplied with cards and pencils that they may take notes of the principal points, which the catechist indicates by well-known signals. The notes of the instruction are taken home to be worked up in an analysis handed in before the following Sunday. After the instruction comes the third hymn, and then the homily or sermon, founded generally on the Gospel, and either at this point or earlier a brief admonition to press such points as reverence, diligence, or any other matter on which the catechist wishes to warn the children. A fourth hymn is sung, and during the singing of the fifth the children file out of the chapel. The time allotted for such a Catechism is two hours—two hours exactly; not more, for fear of wearying the children; not less, because otherwise it is impossible to complete all the exercises, every one of which is deemed essential to a rightly conducted Catechism. It is impossible in such a cursory review of this method as I have been able to give you to do justice to it. Fortunately it stands in no need of my commendation. Mgr. Dupanloup's

'Ministry of Catechism,' which is translated into English, gives a detailed and most attractive description of the method, which no clergyman could possibly read without being better for doing so. The work is there treated as a labour of love in a thoroughly sensible and yet devotional spirit, and one envies the audience which had the felicity of listening to so helpful a course of lectures as is therein contained. When you read the book, if you have not already studied it, you will be impressed by the completeness of the method, as a piece of educational work. In the first place it undertakes an entire course of instruction in the faith, historical as well as dogmatic, practical as well as devotional. In the next place it is a course carefully graded for pupils of different ages, and steadily progressive, a feature in which catechetical exercises are apt to be defective. Thirdly, it is based on a thorough study of child nature. It appeals to the whole child. While the mind is informed or the reason trained, pains are taken to store the memory with Gospels, hymns, and well-chosen definitions. Interest is aroused by the careful system of questioning, and various devices, such as occasional debates between the catechists. Imagination is incited by artifices which we in England should not care to adopt, such as recitations by children dressed as angels. Above all, the utmost care is spent on the surroundings, that all of them may be as attractive, as they

are calculated to produce reverence and deep, lasting impressions of the joy of the service of the Lord. Nothing is overlooked, neither the size of the benches nor the mode of entry and of departure, nor the method of sitting, standing, or singing. The method is an educational method, thoroughly well suited for the end it has in view, and no thoughtful reader who studies it can be surprised to learn that it has been successful.

It is not wonderful therefore that much attention has lately been paid to it in England, and that attempts are being vigorously prosecuted to transplant it to this country. It is as far removed from the ordinary children's service as light from darkness. For it is both a service and an educational agency, whereas too many children's services are neither one nor the other. At the same time it has been overlooked that the method of S. Sulpice is so complete in itself and so carefully elaborated that it cannot be adopted by mere abridgment, and that we have to ask ourselves, 'Can we really give two hours every Sunday to this form of catechising?' The Romanists in England, so far as my information goes, have answered the question in the negative, and have not attempted to use the method of S. Sulpice here. Yet they have not the difficulty which we have, of a strong Sunday-school system which refuses to be displaced for the catechising, and which demands

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at least an hour or an hour and a half from the children each Sunday. This fact alone ought to have occasioned more inquiry than it has, so far as I know, excited. In the books which I have read, commending the method to English Churchmen, I have seen no allusion to it. It has also been overlooked, I think, that there is a great difference between the Continental and the English Sunday. Much as we may regret it, Sunday in large towns for the lower middle class and the poor consists of the latter half of the day, and it is in the evening that the greatest demands are made on the strength and freshness of the clergy. Now it is quite certain that no catechist who had effectively conducted a catechism on the method of S. Sulpice could hope to do really effective preaching the same evening, as a general rule. Exceptional men and exceptional occasions prove nothing. In such a work as catechising we must above all things lay our plans for permanence and regularity. The two hours' catechising is at least a good half-day's work for men of ordinary physique. The consequence is that various abridgments of the method have been recommended so as to bring the whole catechising within an hour, and I am not prepared to say that such attempts have been always unsuccessful. A good teacher will generally overcome the greatest obstacles that he is pleased to put in his own way. But the object of method is not to create obstacles but to remove them,

and I am quite sure that any catechist who tries to compress the exercises of the method of S. Sulpice into one hour creates for himself unnecessary difficulties. The rapid succession of so many different acts or actions cannot possibly have the result of leaving in the minds of children any one clear and permanent impression. I am convinced that anything like a true adoption of the method of S. Sulpice can only be obtained by surrender of the Sunday school, and by the appointment of a clergyman on the staff who is told off to catechising as his special work. In other words, for most parishes it is impracticable.

But this does not imply that we have nothing to learn from the method, or that it is not worth our

most careful attention. The first question, however, which we have to ask before we adopt any method of catechising is this : ‘What is the special function in the life of the parish which any catechising is to fulfil?’ The

needs and circumstances of the parish come before every other consideration. Catechising in a parish of 20,000 or 30,000 souls, in which there is no Church day school, will have wholly different aims from catechising in a parish of 500 inhabitants whose children are daily taught under the influence and guidance of the Church. In the former case the Catechism will probably be a means of leading a certain number of selected children on to Confirmation. In the latter it will probably be the gathering of all the Church

children weekly in their spiritual home to make them feel and know vividly what the family of Christ is. After consideration of the circumstances of the parish will come that of the clergyman's special aptitude. James Vaughan, of Brighton, for instance, fulfilled the spirit of the command to catechise in his excellent sermons to children, probably, far better and more effectually than if he had thrown his discourses into a catechetical form. But this consideration is distinctly secondary. It must not be an excuse for shirking work. There is undoubtedly far more work in a well-prepared catechising than in a written sermon for children. Because there is temptation in this direction, we must beware of it. The gift of preaching well to children is so rare that most of us may drop it out of our reckoning altogether.

Our first aim, then, will be to settle the proper function of our Catechism, I would venture to suggest, after full and careful consultation with all teachers of primary and secondary schools in the parish, and with our Sunday-school teachers—let us call it a council of war, or, if you prefer it, a council of education—but let it be clearly in our minds that the powers of evil are an organised force with a definite plan of campaign, and that strategy must be met with strategy, or the inevitable alternative is defeat. Let it be clearly settled, if it can be, what should be the aim and line of religious instruction in the day schools; what the

syllabus; then, where the Sunday school will come in, and where our catechising. Such a council of war would be none the worse in some parishes, but far better if it included the Nonconformist ministers. It might be a step in the direction of harmony. It might remove some very grievous misunderstandings and mutual suspicions.

Having determined what you are to teach, by all means borrow from the methods of S. Sulpice and Points of real from all good teachers the following importance essential conditions:—

1. Perfection of discipline, both conscious and unconscious. By conscious discipline I mean that which is intended definitely to be discipline, and is felt to be discipline by the children. Children do not really love disorder. They can be trained to disorder by careless and slovenly handling, and their physical restlessness makes for disorder; but in itself they hate it. Instinctively, and before they form evil habits, they hate it. You can see in any well-ordered day school how easily they fall into rhythmical orderly movements; and a very little pains and attention will enable you to arrange the march into church and out of church, the regular sitting in the same place, the system of monitors at the end of each pew, the attentive posture, the simultaneous rising, standing, kneeling. You may not be able to secure perfection in these details for the simple reason that church furniture is constructed for adults, and is

necessarily unsuited to little children. The time is, I fear, very far off when the children will have what the 'Method' prescribes—their own chapel with their own furniture. There is no H.M.I. to compel our people to buy these things for us, and I fear we shall have to go on for a long time without them. But our ideal, for which we should work in all new church building, should be a large and roomy baptistery, in which a hundred children with some adults could be seated comfortably with the font between them and the church, and a catechist's desk beside the font, and suitable places for parents and godparents at baptism. The baptistery would be none the worse for being separable from the church by a glazed screen. It should on no account be used for stowing away children during ordinary services. It should be the children's chapel for the children's weekly service. Everything in it in the way of ornament should be bought with their own pence. Their own flowers should decorate it week by week. There should be spaces on the walls for choice pictures, and for tablets to contain names of former members who have gone out as missionaries. Easel and blackboard should be found there, and it should never be entered or quitted in a careless or unseemly way. All such precautions would save the worry and friction which comes of trying to keep order among children who have to climb on to hard high benches, sit with feet dangling in the air, half hidden by a

tall pew in front, and craning their necks to see a far-off preacher who is more than half hidden in his pulpit, and who finds it hard, once he is there, to throw off the idea that he has to preach a sermon.

Artificial arrangements materially assist discipline, but in the last resort the secret of discipline is the power of commanding and keeping attention. You must take the lid off the kettle or you will never fill it, pump as hard as you will. The lid is inattention, the abstractedness and distractedness of the child-mind, which is Nature's safeguard in a world which would otherwise overpower him by the multitude of impressions crowding confusedly upon him. Inattention is not a sin in children. If they were not naturally inattentive their minds would lose their freshness and their souls would too often lose their innocence. We must not take it as a matter of course that they should listen. We must rouse ourselves till our hearts are aflame with a threefold fire: love of God, love of children, love of the subject in hand,¹ so that we may enlist on our side the spirit of inquiry and the response to love which make it comparatively easy to children to fix their attention and to keep it fixed. Attention is the key to good discipline.

2. We may learn from the 'Méthode' that the massing of a large number of children of different

¹ 'Ama,' says S. Augustine, '*ama et fac quod vis.*'

ages is not a Catechism. For the object of catechising is to instruct, and instruction especially in the mysteries of the faith must be proportioned to understanding. We must beware that the modern love of scenic effect does not rob us of our unique opportunity for teaching. There is not a more delightful sight in the world than that of several hundred children. Still more sweet it is to see their upturned faces and gleaming eyes when a good teacher has their attention. '*C'est magnifique, mais ce n'est pas la guerre.*' It is impossible to construct a series of lessons which shall keep several hundred children of different ages moving on together from Sunday to Sunday towards a fuller and clearer knowledge of the truth. The attempt to teach children of very different ages at the same time must end either in a discourse or in confusion. Discourses to children are not catechisings. Our choice in large parishes must be made between monster services and select catechisings. The occasional monster service, let us say once a month, may be a profitable variation, and have its use in teaching the children that it is an honour and privilege to go to church. But the Catechism should be presented to them as a higher honour still. By various devices it should be made an object of ambition to attain to the Catechism. And the children who are being catechised should have the feeling that not only is their past instruction being summed up, but that also they are making real

progress, definitely advancing towards a goal which is worth reaching.

3. In short, the catechist should take as his scriptural example this subject: 'Jesus Christ sitting in the midst of the doctors in the temple.'

The Cate-
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spiritual
home

His uppermost idea should be—'Christ comes to me in and with these little ones, so that I can almost see His face among them. The errand on which He comes is that of search for His Father's home. The effect of His training at Nazareth has been to create in His soul a great home-sickness. He has come to the temple hoping here to find His Father's home: a shelter from all injury, a family circle to stand by Him and uphold Him in doing His Father's work. For this home He feels it right to forsake the roof at Nazareth, and even to wound His mother's heart.' From the temple, had He found what he sought there, humanly speaking His ministry might have begun. Had the circle of boys around Him, and teachers of the law before Him, been in fact what they were in idea, His period of ministry on earth need not have been so brief nor so lonely. It is needless to dream about the 'might have been,' but it is practical to try to make things correspond to their idea. There in the Catechism you have the children in the midst of their new family, of which you are the father, in this sense that their Father's character and affection shine through you to them. All that you can do to make the Catechism

a spiritual home will be rightly done. It is in this spirit that you will teach, leaving it to the day school, where possible, to give the historical setting which is the background of all the Divine revelation : leaving it to the Sunday school to enforce the moral and practical application of Bible stories, and to make them instructive guides of conduct and life, you will try to make your Catechism a fuller, richer unfolding of their Father's Being—of His love, of His will, of His nearness, and of the means by which He makes Himself one with us. Your minds will be steeped in the last words of our Lord to His disciples, the promised home, the Comforter, the vital union, the power of prayer, and in the great prayer of intercession. For was it not in this discourse that our Lord found what He had sought in the temple at twelve years of age ? Then He had said, ' I must be in My Father's home : ' and at this time His final address comforted them with a vision of that home, beginning with the simpler form : ' In My Father's home are many mansions,' and rising to the sublime mystery, ' I in them and Thou in Me, that they may be one in Us.' Pray do not misunderstand me. It is not at all my meaning that this address should be even the main subject of your catechising. You might not so much as mention it, but the tone of it should pervade your Catechism. I cannot express my meaning better than in the words of Mgr. Dupanloup : ' A catechism, well conducted—that is with love—has an extraordi-

nary power over these young souls, these childish consciences. What I call the industries of zeal in the Catechism entwine them so powerfully, they move them, they work upon them in so many ways, that the children can neither resist nor escape them; all these little hearts become tender; the infinite beauty of the Saviour, His goodness towards them reflected in the kindness of their catechists, the holy songs, the festivals, the Word of God incessantly heard, the charms of piety newly and ardently enjoyed, the good examples: all this wins the hardest being back, and those who have wandered farthest; and, what is so comforting, one may say it is for all time. Yes, when a child has been touched, laid hold of in the Catechism, through all his life he preserves the undying impression of it; when Jesus Christ has taken possession of a child's heart, He remains there; and if by the distractions of life or the outbursts of passion he is for a while led away, yet at the bottom of his heart he has a something which will one day bring him back. A first Communion well made, if it does not always mean perseverance, yet sooner or later it is salvation.' ¹

¹ Dupanloup's *Ministry of Catechism*, p. 95.

LECTURE V

THE SUNDAY SCHOOL

THE Sunday school is the parent of the day school. It grew out of an attempt to remedy the omissions of the past, and to supply the too long neglected duty of the Church to the poor. It revealed, further, the existence of willingness on the part of the laity to make use of their spiritual gifts without encroaching on the office of the clergy. So it spread quickly to Scotland and other countries, where the same necessity for it did not exist. It has survived the need which called it into existence. Universal education has not extinguished the Sunday school, nor is it likely to do so. But there has never been, so far as I am aware, a well-thought-out scheme for co-ordinating the work of the day school, the Sunday school, and the Catechism. Yet such co-ordination is surely desirable. Where day schools are purely secular, as in many parts of Wales, the co-ordination is simple enough. Religious teaching is relegated to the Sunday school. But the simplicity of this arrangement is its only, or almost its only,

recommendation. It may claim, perhaps, that it secures for the parent complete control over the religious instruction of the children, and that it sets free the teaching profession from all religious tests. Of course, the fatal objections to the plan are: (1) the secularisation of the school, with all the loss to character and intelligence which is implied in exclusion of the highest interests and powers of children from the reach of the day-school teacher; (2) the banishment from religious teaching of the very children who need it most—that is, those who are so poor that they have no clothes fit for Sunday-school use; (3) all the harm that is involved in handing over the most important of all subjects to the least skilled class of teachers. We may set aside without hesitation the co-ordination which parts religious from secular knowledge, and hands them over to two distinct schools and two distinct classes of teachers.

Another co-ordination suggests itself where religious teaching is given in Board schools, viz. that the Board school should supply the undenominational and the Sunday school the denominational instruction. This scheme is capable of one or other of two interpretations. (1) It may be interpreted to mean that Boards should teach undenominationalism—forgive the word—it is in itself portentous and barbaric—and the thing which it con-

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notes is worse. I mean the idea that all religious belief, and all that is implied in Church membership, is worthless and fanciful, the growth of prejudice and superstition. That there is such a presentation of Christianity, and that it has found favour in some quarters, is undeniable. But it is unquestionably a contravention of the spirit of the Cowper-Temple clause to use its provisions so as to detach children from any denomination. However, I do not myself know of any case in which teachers in a day school have so interpreted their duties, and, if such cases exist, I believe them to be rare. (2) Undenominational teaching in day schools may be construed as the teaching therein of the history contained in the Bible, which is fairly common ground to all denominations except the Unitarians. This arrangement falls in with the natural inclination of teachers, which is to centre their teaching upon the Bible as an historical revelation. If we are to enforce truth by reference to the Bible, if our teaching of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments assumes that our Lord and His apostles, Moses and the Prophets, were actual persons who lived and moved on the stage of history, then it is most convenient that we should find this background filled in skilfully and precisely by the day-school teacher. Of course I do not mean that the day-school teacher is debarred from making his history live with practical

and religious application. But the historical aspect is his *métier*.

Where the day school is a Church school we have a right to expect further help still. Not only shall we have the letter of the Catechism taught, and its meaning explained, and a grounding given in the services of the Prayer Book, but we, as clergy, have further the right and duty of entry, and of taking some part in the instruction. Still, when full allowance has been made for these differences, it will be found that the work of the day school is to present the historic revelation mainly from the historical point of view.

The office of the Sunday school is distinctively *spiritual*. Inquiring of a Nonconformist

who was in a position to know whether there was truth in the alleged decline of

Sunday schools in late years, I was told that he had reason to think that there was such decline, and the cause, he believed, was 'that Sunday schools had become too educational.' Now you will not accuse me of any sort of sympathy with indifferent education, but I think that I understand, and partly agree with, this explanation. Great pains have been taken for many years past to improve the teaching in Sunday schools. Unions and institutes have been formed, a flood of publications has gone abroad, model lessons have been given, teachers have been encouraged to sit for certificates, with the result, if I

may judge from the publications I have seen, that the Sunday school has tried to do over again the work of the day school. The two have worked in utter independence for the most part. The one has not known what the other has been teaching.

Whereas, if they had gone hand in hand, working over the same ground co-ordinately, the Sunday school enforcing the spiritual and devotional aspects of the history taught by the day school during the week, both would have been gainers. I am quite aware that this plan means reserving for the Sunday school the harder part of the work, and calling upon it to supply even a higher class of teachers. Nor do I need to be told that in many parishes such teachers are rarely to be found. But I am quite sure that no higher duty can fall to a parish clergyman than that of finding and training such teachers. No pains which he can spend in building up their spiritual life can be excessive. To turn out half a dozen such teachers is to leave a legacy to your successors which they will gratefully remember. It is to live in the parish for years after you have left it.

But, you will ask me, where does the Catechism come in? What is the office of catechising, as distinct from that of the two schools? My reply must be that the work of the Catechism is to bring the children into full communion with the Church. The Catechism is not only the

compendious teaching of systematic theology, it is also the meeting of children in church to be taught what the Church is to them, and what they are to the Church. The Catechism therefore must of necessity comprise the children who will shortly be confirmed. It must claim their attention for one year at least, preferably for two years, before Confirmation. It will not be the Confirmation class, though it leads up to that class. Nor will it always exclude younger children where the circumstances of the parish make their inclusion desirable. But the great aim and end of the Catechism is to prepare the baptised for the privilege of Holy Communion. We must never lose sight of this purpose. We must never allow it to become a subsidiary purpose. This one fact so far settles to some extent the grading of our schools. The Catechism will correspond to Standards VII and ex. VII. As these prepare children of the elementary school for their life-work, so the Catechism prepares the catechumen for full membership of the Church. Whoever else is left out of the Catechism, whoever else is brought in, the Catechism exists for this as its great end and aim.

Having settled this, we shall find the scope and aim and grading of the Sunday schools comparatively easy. There must be below the Catechism at least two schools—an infant school and an upper school. These two in their religious instruction will work side by side with the

day school, only that we may find it convenient to retain Standard 1—that is, the children who are eight years old, and even some between eight and nine—in the infant school.

I turn at once to the infant school, and to some axioms fatally current in school, which it must be our duty to abolish. The first is this :
 Infant that 'any one can take a class of a few
 Sunday that
 schools infants : ' and, accordingly, good-natured girls, who know that they cannot teach, and who quite sincerely plead their inability, are confronted with a small class of little ones 'vile bodies,' on whom to make their first experiments. Unless they are born teachers, or maintained by a strong sense of duty, these teachers become disgusted and vanish. Perhaps it is worse still for the school when they hold on. For the facts are, that a mother, or nurse, or elder sister living always with three or four children, and having no interference from without, can mind, and even teach, those three or four ; or a trained teacher can teach some fifty children. But the average girl, put down in front of a dozen infants, with a draft of some half-dozen from a neighbouring class whose teacher is absent, may very well be proud if the children go home with their persons and clothes in fairly sound condition, having themselves learnt nothing. Infants require the best teachers. As we *must* admit them, having the fear of the chapel before our eyes, we ought to obtain

the best possible teachers for them. If we cannot obtain trained teachers, we ought to take steps to secure good training lessons for such as we have, and to remember that one really trained teacher can teach fifty children well, where five who are not trained will teach them all badly. Hence it should be our aim, having secured a really competent teacher, to put a large class under her, and to enlist the raw material, or the good-natured unqualified girls, to assist as monitresses or pupil teachers, until they too become instilled with some conception of the art of teaching. It is fatal to associate religion in the minds of infants with noise and disorder: for the first impressions are the most abiding. Also, by the law of association of ideas, these impressions reach further than we suspect; and it may even be that the notion of an easy-going careless God, who is neither able nor willing to correct sin (a notion which every clergyman finds to be most hampering to his efforts among the working classes)—it may be, I say, that this notion has some foundation in the laxity and incompetency which too often disfigure infant Sunday schools.

The second axiom to be abolished is that 'it does not much matter what you teach infants: just read them a story and keep them quiet.' On the contrary, if the foundation is wrongly laid in the infant school, your work with the older children will always be more difficult and more

Some fatal
axioms

insecure. Infants should know clearly, with the help of pictures (as I shall explain presently), such Bible stories as are suited to their capacity, a few well known being worth, of course, more than many confused, and imperfectly retained. Three great truths ought in various ways to sink into their souls : (1) 'God made me and all the world;' (2) 'God sees me;' (3) 'God loves me.' Various texts and hymns should enforce these truths and make them beautiful and attractive. Also in the upper part of the school the Lord's Prayer and Ten Commandments should be committed to memory, and in the last year, possibly, the Creed. Our great difficulty in harmonising this teaching with modern infant-school methods will be that we are concerned with the invisible, while infants are now mainly taught by the eye and hand. But of this I have more to say presently. We shall not be satisfied, I think, unless the school has a definite aim and the children make definite progress. Further, we shall not count the teaching of a few simple habits and postures a matter of small moment. To kneel, to close their eyes in prayer, to utter words of prayer, and to sing with reverence will not, in our judgment, be matters of secondary importance. These outward signs help the children at least to understand that God is not as man is, and that there is in the world a power greater than our own. Again, these little ones may learn their first lessons of corporate life by being encouraged to give alms for children worse off

than themselves, for waifs and strays, or for the heathen. It is very hard—indeed, almost impossible—to teach principles of self-sacrifice to children who, up to seven or eight years of age, have been encouraged to be self-indulgent.

The third axiom to be abolished is that ‘infant schools need no appliances save a few dirty hymn-books in the last stages of dissolution.’ On the contrary, there is no school in which appliances are more needed. What will impress you most on entering any well-ordered infant day school is the wealth and variety of material of all sorts: sand for writing on, clay for modelling, pictures for object lessons, sheets for reading lessons, rocking chairs, and cradles for the baby-room; and, above all, a museum of stuffed birds or animals, or a collection of eggs or shells. If a teacher is going to teach children about a frog, she will first collect the spawn and let them watch the earliest stages of its development; or if about a bird, she will hold a stuffed swallow or robin in her hand. Everything is done to make the things real, not mere names and words. Contrast with all this the apparatus of an ordinary infant Sunday school: the torn hymn-books, the damaged Bibles, the dusty wall-pictures selected at haphazard for ornament (so called), and not for teaching; the absence ordinarily of hymn-sheets, or sheets showing the Lord’s Prayer and Ten Commandments. How different the scene is, and of necessity how different the teaching!

I admit that it needs a skilled teacher to make good use of appliances, but I am anxious to make the necessity for skilled teaching in this school evident. I can conceive a well-arranged series of object lessons in the hands of a skilled teacher which should impress on children, in a way that words cannot, that simple truth, 'God made me and all the world : ' a series of lessons definitely leading little children over and over again, now through teaching about the animal world, now through teaching about the heavens, now through scenes from foreign lands, now through fruit and flowers, to suspect and almost to feel the presence of God in nature, or the world's need of a Saviour, or the power and reality of resurrection-life.

Again, to prevent the monotony of too much learning by heart, is there any reason why the elder children should not be encouraged to do that which delighted us in our infancy, to use paint-brushes either to trace over printed copies of the Lord's Prayer, or even to paint first the letters, and then the words, for themselves? The Noah's Ark, the Sunday puzzle, were certainly factors in my own early religious instruction ; and who can tell the joy that children have in 'playing at church' ? Is there any reason why we should not make use of this instinct, so as to introduce some form of service more cheerful and more intelligible to infants than the mangled edition of Morning Prayer which is too

often assigned for their use? I can conceive morning Sunday school made so bright, so attractive, so instructive to infants by skilled teachers with good apparatus, that we should no longer have to deplore the miserable attendance at morning school. If once the infants were determined to go, their parents must get out of bed to send them, and some at least of the parents *might* begin to go to church. But you will all tell me that I am too sanguine.

I may be challenged with the objection that this demand for teaching through the eye and hand is almost a conception to the idolatrous instincts of mankind, and inconsistent with the purity of the Gospel. Such thoughts are sometimes entertained. But it needs only a little reflection to call to mind how late is the history of books, and therefore of book-teaching, in the order of the world. God's first appeal to man is not through the ears, but through the eyes. His first revelation of Himself, and, for the bulk of mankind, His only revelation, is in His works. There is even some truth, though perhaps it is exaggerated, in Herbert Spencer's suggestion¹ that, in approaching a man to praise him for his works, it would be offensive to be ignorant of those works when we might have known them. Think how little our town children, the bulk of our population of many millions, see of the works of God. There is little enough in court and alley, in

¹ Herbert Spencer on Education, London, p. 51.

dirty monotonous street and grimy lane, to suggest that there is a Creator of the world at all, or that He is either wise or good. It is for the sake of town children especially that I plead: 'Let us remodel our infant Sunday schools on Kindergarten methods. Let the children, if we can do so, see, as well as hear, that God is wise and good.'

One question is sure to be asked and deserves to be answered: 'Ought the infants ever to be taken to church?' My suggestion would be that church-going should be a privilege for the elder among them, and a somewhat infrequent privilege: also let the service, when they come, be one which appeals to the eye as well as to the ear: a baptism Sunday, for which they have been allowed to decorate the font: or a great festival, for which they have been allowed to bring flowers: or some occasion on which they are allowed to sing hymns apart from the rest of the congregation, or when they have some special offering for missions or Church work to present. In this way I should let the church always appear to them as attractive as possible. Alas! I know that there are practical difficulties: how sometimes infants needs must go where their elder sisters go, and others of a like nature. But it were a hopeless task to attempt to make suggestions for all emergencies.

The great obstacle to remodelling our infant Sunday schools is the expense of so doing. Skilled

teachers mean expense, for, even if they serve voluntarily, their training will be an expense. Expense of remodelling Apparatus also is expensive. Yes, it is the painful truth that good education is expensive, but bad education is far more expensive in the long run. Of course there are cheaper ways than that which I have suggested for making children learn the Creed, the Lord's Prayer, and the Ten Commandments. Canes are cheap and effective. But who would use them? A few painted texts and pictures are cheap, and go a long way towards securing bad repetition. But is the article worth purchasing at any price? And, if it were, there still remains what is to my mind the fatal objection: the discrepancy between the two modes of presenting two kinds of truth. Modern education in the infant day school is not 'catechising;' it is rather, if we may use the word, 'reviewing.' We do not want to suggest to the children that there are two kinds of truth: and anything which tends towards such a suggestion is to be carefully avoided.

From the infant school we pass to the upper, in which the children are, as I would suggest, being prepared for the Catechism. If I venture to outline a scheme of instruction for such a school, it is not, of course, because I think that only one scheme is possible, or that there may not be in use many schemes better than that which I propound to you. But I feel bound to make the

suggestion, because I have insisted so strongly on a common line of teaching for both day and Sunday school, and it is a plain duty to show that such a common line is practicable. What is wanted is a course of instruction to extend over four years, from the ages of eight to twelve, or nine to thirteen, which (1) shall be progressive, not stationary, or even retrogressive, as too many courses at the present time are, (2) which shall without effort lead up to the Catechism, and (3) which may, on its historical side, be reasonably taught in Board schools and grammar schools, without any sacrifice of principle, and in the Sunday school be treated in its devotional and practical aspects. I particularly wish to insist that our scheme must be progressive. For I cannot say that I am satisfied with the ordinary diocesan syllabus, which often expects the same portion of the Bible to be studied through the whole school every year, the lessons being made a little harder or easier according to the age of the children. There is no progress at all in such a scheme as this. Children may begin with St. John in the New Testament, and the Captivity in the Old Testament, and then go back next year to St. Matthew and the Creation. This is not the way in which children should be led from truth to truth. It has always seemed to me to be quite uneducational, and in practice I find that the result is often that children look upon it as their

duty to forget all that they were taught in the preceding year—a habit of mind which I believe to be a reflex of the teacher's watchful care lest the diocesan inspector should ask any question which is not in the syllabus for that year. What is wanted is a course of instruction which shall constantly recall and fix more deeply all that has preceded it. Whether I succeed or not in suggesting such a course, I am bound to show that I have thought about it, and have presented it in a practical form to my own mind.

We must first consider the time at our disposal in the Sunday school.¹ Four years being allowed for the upper school, we should have about
 The time available 200 Sundays. For purposes of progressive instruction we must rule out Sunday mornings in such town parishes as come under my notice. In Birmingham, at all events, it is rare to find 25 per cent. of the children in the morning Sunday school. Consequently, the morning instruction must be quite different from that which is given in the afternoon. For the purposes of this lecture it may be disregarded. Not that it is unimportant. It is the training of the pick and flower of the children, the most regular, the most orderly, those of whom there is most hope. But it must be a special training, whereas I am dealing with general training for the great majority of the children

¹ If, as is desired, the same course is followed in the day school, the whole time available for the course is necessarily longer, and the course should be far better taught.

on progressive lines. For such training we have at our disposal in Sunday school not much more than 200 Sundays, and that is practically 200 hours. The groundwork with which the children enter the school should be the Lord's Prayer and Ten Commandments, known faultlessly, and, possibly, the Creed.

Now what can we teach in 200 hours? The question in this form disposes at once of many things which we should like the children to know. The time limit confines us within very narrow boundaries, and forces us to have a very definite aim, namely, preparation for the Catechism. By this I do not mean formal preparation to say the words or explain the meaning of the Catechism. What I mean is the creation, so far as devotional instruction can create it, of conditions suitable to respond to the Holy Spirit's awakening cry, 'Abba, Father.' This is the first voice of God in the heart. This is the dawn of spiritual intelligence. This is the position which the Catechism assumes. This must be the definite point at which all our Sunday-school teaching aims. Nor is our task an easy one. There is hardly any rank of society in which the duties and privileges of fatherhood are not slighted. Here is one of the great stumbling-blocks in the way of faith. 'We would be children of God,' cries Froebel,¹ 'and are not children of our fathers, of our parents.' 'God is to be our

¹ Froebel, *Education of Man*, p. 146.

Father, and we are far from being true fathers to our children. We would have an insight into the Divine, and we leave untouched the human relations which lead to such insight.' And, again, 'to acknowledge and live out this dependence on God as his Father is the true religion and the life-work of man.'

Now our work lies for the greater part among those to whom the word 'father' will in some cases have no connotation at all; in others it will connote foolish indulgence, caprice, injustice, selfishness, it may be downright brutality. To the children of the poor the providential arrangements of the world can hardly appear as beneficent as they do to us. Happily children do not at an early age question the wisdom or justice of their surroundings. But the time of questioning must come, and we have to prepare them for it. Four years spent on this one subject, 'the Fatherhood of God,' are by no means too long.

The first year, then, will be devoted to the Fatherhood of God revealed in the Old Testament; the second and part of the third to the Fatherhood of God revealed in Jesus Christ; the remainder of the third to the work of the Holy Spirit witnessing the same Fatherhood; and the fourth to the Church and Sacraments, the Divine Fatherhood revealed in an earthly brotherhood. Our course will therefore correspond to an instruction in the Ten Commandments, the Lord's Prayer, the

Creed, and the second part of the Catechism ; or to a day-school course upon the Old Testament, the Gospels, the Epistles, and the Acts. In this last form it will be a possible course, even for the undenominational day school, as will appear when we come to the details of the course. If we could agree on some such common line of action, the difficulties of classification in Sunday schools would be lessened, and we should not see, so commonly as we now do, children of the sixth and second standards sitting contentedly in the same class, equally without expectation of learning anything. We might also escape in time from the courses on Jewish history which are now so wearisome to teacher and scholar alike. The Bible was not given to teach Jewish history, but to reveal to us the Fatherhood of God. Why should we not teach what the Bible was intended to teach ?

But here, before I go further, let me say that neither this nor any course is likely to have much Teaching by impression on children taught, as children
pictures are now taught, without the help of a good series of well-chosen illustrations. We are still very far from possessing such a series. But there must be a sufficiency of pictures and cartoons by the first artists, which might be pressed into our service at a very reasonable rate, and I shall be thankful if anything said in these lectures leads to such publication. There could not be a more worthy subject for a conference between representatives of School Board

inspectors, Diocesan inspectors, Sunday-school teachers and publishers, than the selection of such a series for general use in schools. Even the secondary schools might not disdain to use them in lower forms, if they reproduced real works of art.

Our course for the first year will be on the Fatherhood of God as revealed in the Old Testament, and
 The first our starting point—the world without the
 year's course revelation of God. Representations of objects of idol-worship from the rudest African images, ascending to the various forms of animal worship of Egypt, Assyria, and India, and of the human form as worshipped in Greece and Rome, would supply the background of Old Testament history, for lack of which it is often unintelligible. From this basis it would be comparatively simple to teach the first three Commandments. The right method of treating these and the remaining seven is surely to regard them as rules or laws given by our Father for the happiness of His children; and our object is to teach that 'Blessed are they that keep His testimonies,'¹ yea, that seek Him with their whole heart.' In this connection it is worth while to notice the form in which the Commandments are given: '*Thou* shalt not,' i.e. '*Thou*' as the redeemed child of God 'shalt not;' whatever others may do, 'Thou shalt not.' This is far better than the plan followed, for instance, in the Shorter Catechism, of teaching the ways in which the

¹ Ps. cxix. 2.

Commandments may be broken. In the truest sense of the word no law of God can be broken. There is no difference really in this respect between the natural and the moral laws of God. But whereas, in the case of the natural, the consequences of breaking them are manifestly inevitable, in the case of the moral the necessity is not so obvious. Our work is to make it manifest that our Father has made no exceptions; that there are no unnecessary, no capricious rules for His children, and that all the rules which He has made are for their happiness. This truth is more easily illustrated from the history of nations than from that of individuals. For the punishments of national sin take place in this world. There is no after-life in which they can be visited. Our theme, therefore, for the first year after the introduction above sketched, is God's son Israel called out of Egypt, and provided with such a knowledge of his Father's will as might have made him a witness of God to the whole world, and failing to fulfil his calling not only by neglect of the second, but, as the Prophets show plainly, by neglect of *all* the Commandments. Forgive me if I go so far into detail as to outline the actual course which I have in mind. Its main topics would be these: (1) The world without the revelation of God; (2) the child of God as described in the Ten Commandments; (3) the calling misapprehended, and the attempt to establish a world empire in the name of God, the

mistake of Saul, David, and Solomon; (4) the inevitable downfall of worldly religion as exemplified in the house of Ahab, and the sins of Samaria and Jerusalem as witnessed by Amos and Hosea; (5) the duty of evangelising the world as seen by Isaiah; (6) the discipline of chastisement, or lessons of the captivity taken from Ezekiel and Daniel; (7) the fresh start, the elder son Israel in Jerusalem failing to realise his sonship, and the prodigal, or 'the dispersion among the Gentiles,' realising among the heathen the famine of his soul.

No doubt we shall be told that this course is too difficult for the ordinary Sunday-school teacher, and

Two possible objections for children from the ages of nine to ten. The first objection I freely grant. But I

plead for remodelling of Sunday schools, and for giving the work of teaching only to teachers who will condescend to learn their trade. The second objection I do not allow. What I aim at is the telling of the old story with its true aim kept steadily in view. God used the national historians and prophets of Israel while telling their tale, and doing their own work from their own point of view, to reveal the failure of Israel to realise his calling as the son of God. So the world was prepared for the coming of the true Son of God. So the true character of our Father was declared, just in proportion as false presentation of Him met with the fate which attends all disobedience to the will of God. I admit that for

children from nine to eleven the course requires illustration by pictures, and that for want of these it may be at present an impossible course. I admit also that, as treated in the Sunday school, it will not be a continuous historical course, but the illustration of a few great truths from Bible history, taught in the day school from the same point of view. But I believe such a course as this to be a true and necessary preparation for right understanding of the New Testament. The details of the course will no doubt be forgotten. But it should leave clearly the impression that the path of obedience is the path of happiness, and it should leave the memory stored with the Ten Commandments, and one or two carefully selected chapters of the Old Testament, of which the fiftieth Psalm should be one and the fifty-third of Isaiah another. The explanation of the Ten Commandments from the Catechism would accompany the course throughout the year.

For the second course more time would be needed, seventy lessons being given to the revelation of God in Jesus Christ. Our aim, I think, should be not an entire life of Jesus Christ, built up on a harmony of the four Gospels, but such a choice of incidents, miracles, and parables as should throw light from many sources upon the children's prayer, until the children should be compelled, with the centurion at the foot of the Cross, to exclaim, 'Truly this Man was

Second year's
course and
part of the
third year

the Son of God.' The children under instruction would of course have learnt in the infant school the story of the Divine birth. For the purpose of this course I should be inclined to take it not as the starting point, but as the crown and confirmation of the whole, working towards it as the second Christmas Day came round. It is remarkable that 'the beginning of the Gospel of Jesus Christ the Son of God' opens not with the Nativity, but with the preaching of John the Baptist. At that point we might start our first Advent lessons, and endeavour so to present the Man Jesus Christ, heralded by the Baptist, in conflict with the Tempter, dependent on His Father for daily bread, needing no forgiveness, but taking on Himself the sin and sorrow of the world, that at the second Christmas the mystery of the Incarnation should be felt to be almost a necessity; not a burden upon the intellect, but the solution of a mystery of Being otherwise inexplicable.

During these courses children should have drunk in unconsciously, and without attempt to force it on Teaching of them, the greater part of the Apostles' the Creed Creed. They should, of course, have learned the Creed by heart also. Our desire must be that the Creed should be the expression of their heart's loyalty rather than of bare intellectual assent.

The third course To believe in God, to believe in Jesus Christ, is a great advance on believing

that there is a God, or that Jesus Christ is the only begotten Son of God. Such faith is not wrought by man but by the Holy Spirit of God, and our third course is on the Fatherhood of God as revealed to us by the Holy Spirit. It may be urged against this course that it is difficult for the Sunday-school teacher, and quite beyond the sphere of the day-school teacher. But is this so? Are there not chapters in the Epistles, such as 1 Cor. xiii., Romans xii. and xiii., Gal. v., and many like them, which could be taught in Board schools with great advantage to both teacher and scholar? Such chapters do contain the revelation of God in our souls by the Holy Spirit in a very real and profound manner, and yet they are common ground for all professing Christians. The Sunday-school teacher might well add such aspects of Divine mysteries as that of the Incarnation in Hebrews i., of the death and burial of Christ in Romans vi., of His resurrection in 1 Cor. xv., and of His coming again in 1 Thess. iv. Nor would it be out of place, if in the day school advantage were taken of this reference to the Apostles and their teaching, to give a short outline of the history of the Bible itself. The very barest sketch of such a history would be of immense value in depriving the infidel of his favourite weapon, which is to hold God responsible for the sins and errors of those whose lives are recorded in the Word of God. It has always seemed to me a great pity that children are

taught so seldom the simple story of 'How we got our English Bible.'

In the treatment of the fourth year's course there will of necessity be a considerable divergence between the day and Sunday schools, though there should be no antagonism. To put the different points of view concisely: the Board school would treat the Acts of the Apostles mainly as the life of St. Paul, to which might be added, to the great delight of children and benefit of teachers, a few lives of great missionaries, or scenes from their lives. Livingstone, Gordon, and other heroes of the Cross would be witnesses to the children that the heroism of the Gospel is not extinct to-day. The Church day school, on the other hand, would teach the same history as Church history, and the story of Augustine, of Chad, and of Boniface, with others like them, would fill in the gaps which the Board school must leave, and would make the witness of the Church continuous to this day. The Sunday school, having only fifty-two hours at its disposal, must be content to take the same course far more briefly, and with a view of presenting from the same, as clearly as possible, the Communion of Saints, the holy brotherhood into which we are enrolled by baptism, its strength, its continuity, and, above all, the demands which it makes on self-denial and self-sacrifice.

You will have felt that, without definitely saying

so, I have assumed all along that children up to the age of thirteen receive their chief Sunday instruction in the Sunday school and not in the church. This is the case, and my reason for doing this must be made apparent before I go further. My great desire has been to secure that the Catechism shall be as effective, as homelike, as great a drawing of children into the fold of the Church as possible. A necessary consequence of this desire is that the numbers of the Catechism should be limited, and yet that it should be a continuous exercise going on Sunday after Sunday without intermission. It should consist of children who are being prepared for Confirmation, and they should remain in it one year, preferably two, possibly even three years, until they know quite thoroughly the course of instruction designed for them. Now there can be no satisfactory combination of the thorough teaching of these boys and girls with catechising of younger children. At one time I thought that such combination might be possible, but I am satisfied that it is not. If you are to do justice to your catechumens, you must give them their own hour, their own course, their own personal and individual attention. If your heart still pleads that children ought to be taught the way to Church, and have some insight into Church worship, and it will plead very strongly for these things in our great city parishes, then there is only one course possible. The

children, after instruction in the Sunday school, must have their Church service, conducted by some other person than the catechist. The most suitable person, if he be a licensed catechist or lay reader, and he should always be so, is the superintendent of the Sunday school. Of course, if some other member of the clerical staff is available for this duty than the curate who has catechised, by all means let him do the work. But no curate who has conducted a Catechism as it ought to be conducted should have a children's service as well. It is impossible that he should do justice to both. I had rather, therefore, that the children's service, where the clerical staff is small, were conducted by a layman. But once a month, at least, the children's Sunday should be the Baptism Sunday, and then the clergyman's presence is a necessity. It should be felt to be a privilege by his superiority to the rest of a well-trained Sunday-school staff in the art of teaching.

Another and far more serious obstacle to the course which I have outlined is that it implies that five different lessons are in course of preparation for each Sunday. This objection is, in the present chaotic condition of religious instruction, an utterly insuperable objection. While we have Sunday-school teachers who cannot teach unless they are 'spoon-fed' with the actual words of their lessons; while we have day-school courses and Sunday-school courses as independent of

Another
objection to
the course

one another as the orbits of the heavenly bodies—or rather far more independent—it is out of the question that children should receive progressive instruction—that is, in my humble opinion, that they should be taught as they ought to be taught. But I have found it quite useless to endeavour to think out a scheme for the continuation of a system or want of system which, rightly or wrongly, I regard as almost pernicious. I should have wasted your time and my own in any such endeavour. I dare not assume that the solution which I have offered you is the right solution. But its very audacity may perhaps set others to work, who will be more successful than myself. For my own part I am satisfied that in a certain sense our endeavours to give religious instruction have not been successful in proportion to the time and strength spent upon them. I doubt whether there is any country, outside the British Isles, where children receive between four and five hours' religious instruction every week, where the army of teachers, trained and untrained, clerical and lay, is so large—where the intentions and desires to do good are so ardent—and the net result, as judged by the ordinary artisan's or unskilled labourer's attitude to religion, so unsatisfactory. But an examination of our present methods makes the anomalous result less wonderful. The most sacred of all inquiries demands the best of all teachers, and the most patient and systematic of all methods. We need to associate children with

ourselves in the discovery of the greatest of all truths, for revelation does imply that its receiver makes the truth revealed his own by discovery. We need teachers who will associate themselves with the children in that rediscovery. We need not so much to impart facts as to form habits of inquiry, and to encourage dispositions and characters favourable to the reception of the Truth. If God is thrust upon children *ab extra*, the result is to kindle the atheistic tendencies of the human heart—for such tendencies there are—and to awaken the spirit of rebellion against authority. Whereas our desire must be, by the best teachers and best methods at our disposal, to lead children to the foot of the ladder let down from heaven to earth, with the angels of God ascending and descending thereon, and to make them feel that this world of ours is all the work of one Author, and that it is, whether in revelation or in nature, none other than the House of God and the Gate of Heaven.

LECTURE VI

THE CONTINUATION SCHOOL

CONTINUATION schools, even for secular purposes, have unfortunately not yet taken any strong hold upon national life. In trying to induce people to continue the religious teaching of their childhood, we are confronted not only with religious indifference, but with a deep-rooted national dislike of all serious application to study. As a nation we are amateurs, with an instinctive horror of all professionals, except such as are athletic. It is not surprising, therefore, that the reluctance to learn, save under compulsion, should manifest itself in religion. As long as national character is what it is, we must be prepared for a certain leakage between the Sunday school and the Catechism, and for a further leakage between the Catechism and the Confirmation class, and for the chief difficulty of all—in retaining those who have been confirmed. Remembering this primary obstacle, we shall have, I think, some guidance as to our best attitude towards continuation classes, whether under school boards, schools

of art, or technical schools. Our first impulse is to think that all these schools come between us and our people, just at the very moment when we wish to lay hold of them, and therefore to view such classes with indifference, or even with veiled hostility. But it will be wiser to join hands with those who are trying in their own way to cure a radical defect in national life. Even if the attractions of these schools fight against us for a time, we shall be gainers in the long run, when once an Englishman begins to understand that school-life is only the beginning of his education.

This is the view which must dominate our treatment of the Catechism. It should not, in my judgment, aim at being complete in itself. It should not be a mere anticipation of the work which has to be done in the Confirmation class. It should be felt to be the introduction to a more serious and systematic study of the Bible. Not that the time has yet come to take any one book and to work systematically through it. But it is time to take our stand upon the threefold summary of the Creed, and to lead children to see Who God is, and what He has done for them. The Father, and the home which He has made for me; the Son, and the deliverance which He has wrought for all-mankind and for me; the Holy Spirit, and His dwelling in the Church of God and in me; in fact, the Creed treated carefully, systematically, devotionally, and in living relation to the Bible—this should

The Cate-
chism and the
continuation
schools

be the great work of the Catechism, the Creed as studiously taught, enforced, unfolded, as it is in the ordinary Board school shunned and avoided. Especially we should try to make children feel the atmo-

The Cate- sphere of intense and living devotion
chism and its which is so specially characteristic of the
teaching first part of the Catechism. We have in

the Catechism to deal with children at the age when they are most susceptible of such impressions, and it behoves us to use our opportunity with all diligence. You may depend upon it that they will love the Church, if by God's mercy it becomes to them the place where they first 'got good.' Do not be afraid of the phrase. You will hear it often enough. You will hear it too often of the chapel rather than the church. Remember that there is no attachment like that which hallows all the surroundings of the first awakening of the soul to God. 'Golightly,'¹ says Thomas Mozley, 'was the first man who spoke to me about my soul, and that is a debt which one can never forget.' Precisely the same confession I heard Sir John Conroy make in a diocesan conference with reference to Canon Christopher—two men between whom there was little else in common. You, in Cambridge, with the great traditions which with all his weaknesses attach to Charles Simeon, should never be at a loss to understand what is meant by real personal religion, or by directness in dealing with

¹ Mozley's *Reminiscences*, p. 109, Longmans, London, 1882.

souls. The Catechism, while it teaches systematically, methodically, accurately, must above all things be the place where religion becomes to children a living thing, where they learn to know what it is to believe in God.

Passing from the Catechism to the Confirmation class, I cannot escape the feeling that many of you might well have wished that our all too short time had been spent on this one theme. At first I had the same feeling myself, and was not far from laying out my course with this one object. But I was deterred by several considerations, and not least by this—that while I have been engaged in preparing Confirmation classes for thirty years, and in addressing Confirmation candidates for seven, I am still profoundly dissatisfied both with my classes and with my addresses. With the classes especially, the bad habits contracted when I tried to teach without knowing how to teach cling to me still. It seemed more important to warn you against some of my initial errors, than to suggest to you outlines of a course, of which no one could better understand the defects than I could myself. I will only briefly pass in review some of the chief aims of the Confirmation class as I understand them, leaving you to do what, after all, each of us must do for himself, and that is to compose his own manual for Confirmation.

But, before I begin, one or two very practical hints

may not be amiss. I will give them as briefly as possible. They are these: Invite to
A few practical hints your classes, but do not drive. Where it is possible, grade your classes as carefully as you can, according to their intelligence. Always require each candidate to find out when and where he was baptised; never be content with the mere assertion that they have been baptised, but ask when and where. Have a clear scheme of the work which you mean to do—if possible, a printed analysis—so that those who care to do it can follow your line of thought. Give written work to be done at home; there are very few who cannot do it now, and the written work will often be a most valuable guide as to the earnestness of your candidates. Let your questions lead always to the use of Bibles and Prayer Books, especially at home. Let every class definitely aim at leading candidates to feel the need of being increased in the Holy Spirit. There is no Confirmation subject rightly treated of which this is not the practical conclusion. Let no candidate come to the end of the classes without learning by heart as much as possible of the Confirmation Service, and especially without being able to say what he means by the words 'I do.' Unless your classes meet in church on Sundays, do not mix the sexes; and in the country, as far as possible, hold all classes for girls in the afternoon, and avoid, where you can, the same day for both boys and girls. In the final interview

which you have with each candidate privately, put this question very seriously and solemnly to each : ‘ Do you know of any reason why you should not be confirmed ? ’ That one question has led to more fruitful results than any others that I have used. Where it is possible, two private interviews—one half-way through the instruction, and the other at the close—are better than one. Above all, encourage the candidates to pray ; if you help them with very brief written or printed prayers, be careful that the prayers are suited to the needs of those to whom you give them. Try to go over in your mind every detail of the Confirmation Service, and explain each, as clearly as possible, to the candidates. At many Confirmations it has been quite obvious to me that the candidates did not even know that they had to kneel before the Bishop, and that they were not prepared for the laying on of hands. These are a few general rules. Excuse me if they seem to be superficial and obvious. I am a slow learner myself, and apt to think that other people will find the same trouble that I have in accumulation of experience.

Now as to the aims of the Confirmation class. The first and most important of all is *conversion*.

Aims of the Confirmation class : Conversion The Catechism most wisely makes no attempt to probe the feelings. It assumes that children are what their baptism gave them the right to be, and made them, so far as the love of God could do so, without

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their conscious co-operation. From this point of view it presents repentance, faith, obedience, and prayer as plain duties growing out of the goodness of God. It makes no direct appeal to the emotions. It deliberately avoids all abstract and perplexing questions. In short it deals with children as children. But the question of the Confirmation Service carries the child into a new world. In substance and form it is indeed only the fourth question of the Catechism with a very slight alteration. But the alteration is as important as it is apparently slight. It challenges the child to speak out his inmost heart before angels and men, or rather before the very throne of God. 'Dost thou, in the presence of God and of this congregation, renew the solemn promise and vow (mark the word *solemn* used here for the first time) made in thy name at thy baptism?' This is a distinct confronting of the child with God; it is the most solemn of all adjurations.

The reason of this new departure is twofold. In the first place it is a recognition of the fact that, in the life most sheltered and most carefully guarded, there comes inevitably a soiling by contact with the world, the beginning at least of a departure from God: and if that be so in the most sheltered homes, what are we to say of childish lives, exposed, as many are, to the furnace of temptation, where Satan's seat is? This is one reason why our Church takes a new tone at Confirmation, being anxious to make it a living

ordinance. The other is, that children are assumed to have come to years of discretion, and to be putting away childish things. Life is no longer purely external. Children are beginning to be self-conscious, to think and reason about themselves. They are acquiring new powers. The half-animal affections of home life are passing into capacity for love, admiration, and worship. These new powers need to be turned Godward, and fortified with grace from above. Therefore, again, Confirmation should be a work of conversion.

But most of all, because Confirmation is the completion of baptism, is conversion its first aim. For the adult who is baptised is of necessity, and *ex hypothesi*, a convert. There never has been, there never could be, any pretence that infant baptism was a sort of back door by which men could gain admission to the Church on cheaper terms, as infants, than as adults. Therefore the Baptism Service speaks plainly of the need of a new birth, and of the power which makes the font the laver of regeneration; it treats the soul as having a direct and vividly conscious relation to God; the baptised repudiates utterly the whole body of sin; he is admitted to fight manfully under the banner of Christ crucified against sin, the world, and the devil. The time when these engagements are seriously considered and embraced *ex animo* may be very rightly termed a time of conversion. In fact I know no better name for it. It is

the dim consciousness of this fact which makes many persons reluctant to be confirmed, and causes many parents to keep back their children from Confirmation. It is far better that there should be this hesitation than that Confirmation should be treated as a mere form.

2. The next great aim of our classes should be *instruction*: and what shall I say about this, when the variety of attainments among those who present themselves is so very great? Perhaps we feel the difficulty more in Birmingham than elsewhere, because we have been for twenty-seven years without instruction in our Board schools. There are found among our candidates, not infrequently, some to whom the commonest facts in the life of our Lord are unknown; who will hunt for the Book of Genesis in the New Testament, or for St. Matthew in the Old; some whom we must despair of ever instructing to *say* the Catechism. Fortunately they are required only 'to be further instructed' therein. Other candidates, of course, are more or less competently prepared, and the first step is to divide and to grade them. But, when this is done, our difficulties are not over. For you will not be satisfied even with such members of your class as have written you out in careful note-books a well-ordered analysis of your syllabus, if they regard this as the end of their religious education. What you want to do is to inspire them all, the most forward and the most

backward, with a strong desire to carry on their own spiritual education. Your work will not be done till they have acquired a taste for devotional study of the Bible, and have begun to pray in spirit and truth. The short twelve weeks of a Confirmation class will not go far towards achieving such an end as this. Still I think that, at all events with the more educated, five or ten minutes given to showing your candidates what the Bible has to say to them in a passage which they have been asked to read will not be waste of time. Better still if you can persuade them to bring you notes of their own on such a passage as the 14th, 15th, 16th, and 17th of St. John. It is just possible that this practice, begun during the Confirmation classes, might induce some to agree to read some part of a book of the Bible each month, and to meet periodically to discuss it. I wish I could suggest to you commentators whom you could safely recommend for this purpose. What would one not give for an English Bengel written to-day in view of modern needs?

As for an instruction in prayer—that is, in the habit of worshipping God, and ‘calling at all times
 Instruction diligently upon Him for His special grace
 in prayer that we may serve Him’—there is much to be learned from the reticence of the Catechism, and still more when we compare it with our Lord’s reticent response to the appeal, ‘Lord, teach us to pray.’ It is not difficult to collect ‘manuals of devotion,’ and out of these to select that which seems most suitable

for those whom we wish to help. But there is grave reason to fear that the books so lent are seldom used. In the clean sweep made at the Reformation of images and pictures, and the determined effort to substitute spiritual for mechanical worship, there perished things useful, things most difficult to restore. Among these was the habit of using churches for purposes of private devotion. It is to be feared that about half of the population of England, if they were disposed to pray, could not secure in their homes the conditions which we find indispensable to prayer—privacy and quiet. I have never been able to trace, save in the rarest instances, anything like family prayer among the poor in towns, nothing at all resembling the devotions of the Russian peasantry, which I described in a former lecture. Our churches are open now, at all events more than they used to be, and they are used for prayer, but still far too infrequently. It is easy to multiply services, and to persuade a certain proportion of our people to attend them; but public worship cannot take the place of private prayer. We must hope that there is more prayer in secret than ever comes to our knowledge; but you will find the inquiries which you make of your Confirmation candidates on this point very, very unsatisfactory. Nor do I think that by simply giving ‘manuals of devotion’ you will rouse the spirit of faith and intercession. But you may make a great point of the necessity of prayer in your Confirmation instructions, and help

those who continue to place themselves under your guidance, by constant reference to this point. If they ask you for help, a great step has been gained. It is surely significant that our Lord did not teach His disciples to pray till they asked Him to do so.

3. I spoke of *devotion* as the third great end of a Confirmation class. By this I meant the spirit of self-surrender to God, and to the service of His Church. A very important aspect of Confirmation is that it is consecration to the priesthood of the laity. Recall for a moment the symbols that accompanied dedication to the priesthood: the bodies washed with pure water and anointed with holy oil; the sin-offering significant of the duty of intercession; the burnt-offering that told of entire self-surrender; the third victim, whose blood was sprinkled on the ear that was to be open to the voice of God, on the hand and foot that were to be active in His service, and then think of the hand filled with the wave-offering, the token of praise and thanksgiving. Surely, if Confirmation is consecration to the priesthood of the laity, we have here the lines which that dedication is to follow. Remember also the capacity of youth for self-devotion. Through the stolid reserve which is characteristic of Englishmen, through the selfishness too often bred of luxury and early separation from home (for home can teach unselfishness in a way that school cannot), through the icy bonds of fear of ridicule, and of imputations

of hypocrisy, the spiritual courage, the ghostly strength of the Comforter will break its way, and lay at the foot of the Cross the life which the Redeemer has saved. But it is ours to convince our learners, so far as we may, that the sacrifice is worth making; that we have found the cause of which we speak worth living for—yes, and worth dying for. Here lies one of the great secrets of spiritual power. He that has the spirit of self-sacrifice, the martyr spirit, alone can inspire the spirit of martyrdom, which is the spirit of Christianity. ‘Ye¹ shall be witnesses (martyrs) for Me.’

Do not imagine that I am speaking of anything impractical, of anything like a call to each member of the Confirmation class to be a missionary, or a clergyman, or even what Practical devotion is ordinarily called a lay worker. What an enormous stride we should have made towards practical Christianity if each Confirmation candidate who passed through our hands became imbued with the idea that his ordinary work was a Divine priesthood to which God had called him; the employer of labour with the idea that he had some greater and more important calling than that of amassing a fortune; the workman with a sense that God took a pride in the work which he did; each and all with the sense that the life of Jesus Christ may be lived out in the conditions of modern life and society!

¹ Acts i. 8.

But, if I am not mistaken, you will find it very difficult to put this spirit of devotion in a very practical form before your Confirmation candidates, either when they are confirmed or afterwards, on account of the specialisation of callings and occupations in modern social life. A clergyman cannot really cover the wide range of knowledge which would enable him to answer the question, 'You tell me to do my duty in the state of life to which it shall please God to call me. Well, what is my duty?' Now there are two ways of answering this question. Our Lord's reply was the parable of the Good Samaritan, a very sufficient reply to those who ask, 'tempting us,' and not really desiring spiritual guidance. John the Baptist's reply was founded on a knowledge of the trials incident to the ordinary life of those who consulted him. But the answer does not lie on the surface now, as it did in the comparatively simple Eastern life of nineteen centuries ago.

To help men to a right understanding of their calling, we must know something of that calling.

Attempts to meet the difficulty In a dim half-conscious way the world is asking for that help, and in various rough-and-ready ways the Church is trying to answer the call. We have gone so far as to recognise that the modern twenty minutes' sermon addressed to a mixed congregation is a very imperfect answer to the appeal. If we had the time allowed to

Hugh Latimer for his 'Sermon of the Plough,' we might perhaps use sermons more than we do for purposes of practical guidance. But for the needs of special classes we resort to a variety of organisations, Bible classes, adult schools, mothers' meetings, addresses to business men, and the like, which correspond more or less to Catechisms of perseverance, and which may be regarded as the Continuation Schools of the Church. A further help some clergy have from that which is, under other aspects, a great hindrance to their work—I mean the tendency of certain trades and occupations to settle down in particular neighbourhoods or districts. When this is the case a sympathetic clergyman, who is a diligent visitor by night as well as by day, may learn not a little of the special needs and temptations of those whom God has committed to his care. Otherwise the call to minister to the spiritual troubles of some eight or ten thousand persons of very varied occupations is a call which cannot be answered on the lines of the sufficiency of the parish to meet all the demands which arise within the parish. In what I have to say about Continuation Schools of the Church, I wish to put in a plea for greater specialisation of agencies, and for a little more boldness in organising city work on non-parochial lines. There was wisdom in the mediæval practice which assigned special chapels to special guilds and occupations; this wisdom, at all events, that the practice suggested the consecration

of each particular service or trade to Almighty God. We have parted with this organisation only to find how strong the spirit of union on trade lines may be, as exemplified in the purely secular trade union. Let it not be imagined that I am advocating, if such a thing were possible, the capture of trade unions for the Church. But I desire to plead for a recognition of the fact that each calling has its own trials, temptations, and spirit of camaraderie, and that in ordinary cases the parish organisation is not strong enough to make use of this spirit so as to consecrate the work of each calling to God. Very briefly, then, let me enumerate some of the principal agencies at present in the field, which may be found in most well-worked city parishes, with a view of showing you what they can and cannot do as continuation schools of the Church. You will not blame me, I hope, for confining myself to those which are intended for men, for it is in the field of working men that our difficulties chiefly lie.

Following the lines of the time table, we have, first of all, in the Midlands, the Sunday Early Morning Adult School, an institution which owes its birth to Birmingham and to the Society of Friends. It is undoubtedly a stirring sight to see some hundreds of men at 7.30 A.M. on Sunday mornings standing outside a large Board school, dressed in slightly glorified working clothes, clean shirts, but not black coats, smoking their short

pipes and waiting for the bell to summon them into school. In a very businesslike way they pass the checker at the door and take the brass ticket, which is to prove presently their punctual attendance, and make their way each to his own class, there to wait for the giving out of the hymn and the opening prayer. But, instead of settling, as we might expect them to settle, to study their Bibles, we shall find that the tradition of the early morning school still holds its ground. It is still largely educational, as Sunday schools used to be. Men learn to read and to write, sometimes reading from the Bible, sometimes copying texts, but by no means invariably. Once a month the school closes with a short address from a clergyman or minister, and here and there teachers are found who manage to use the whole time each Sunday for distinctly Bible teaching. In these ways a certain proportion of the men filter through the early morning school to the afternoon Bible class, and even to the Confirmation class. But, so far as I have seen, religion is a subject tenderly and carefully approached in the school, and, for most of the men, the school ending about 9 A.M. is the whole of their Sunday observance. It is whispered even that some of the men return to bed, but for the truth of the whisper I cannot vouch. Under the management of the Friends, the early morning school often does a great work of benevolence and mutual help, and I must repeat that the best teachers have made it, here and there, a distinctively

religious power. But this is not its ordinary reputation. If it were, it is possible that men would view it with more suspicion. It does put a mark on Sunday for working men, and in the Midlands it does so for working men more than any other agency. It cannot yet claim to have consecrated work for God.

The Pleasant Sunday Afternoon may be dismissed more briefly. It is sometimes an *alias* for a Bible class, and then what I have to say about The P.S.A. men's Bible classes applies to it. But, when it is true to its name, it is a gathering of a social or political character interspersed with hymns, sacred songs, and solos. Prizes being awarded for attendance and for introduction of fresh members, it is very active in the work of winning adherents, and succeeds often in gathering large crowds. But, as a teaching, instructive agency, it has, I fear, very little value. It is rather an accommodation on the part of the Church to the pleasure-seeking spirit of the age. It wants seriousness and backbone.

The men's Bible class is a very different institution, though it sometimes disguises itself under the Men's Bible name of its rival. It has, of course, its class plentiful share of hymns and its occasional solos. It has often its amateur band, quite as stirring as the bagpipes, and, to an unmusical ear, quite as melodious. It has its prizes, its annual tea-party, its benevolent fund, and other subsidiary agencies which are supposed to keep it together.

But in the hands of a good leader it is a real teaching power. The Bible is in the hands of the men ; they read it, and they enjoy a very straight talk about it. In the Midlands, at all events, you cannot be too frank, too outspoken. You cannot be too fearless in inviting questions, or too honest in admitting that you do not know the answer, but will bring one next time. Above all, you will value it for warm friendships which you will form with the pick and flower of the working men who act as secretaries and in other official capacities. It is by far the best Continuation School of the Church that I know. But if you think of the numbers of working men who never come near it, then your heart sinks. Then you feel dissatisfied with the provision which, as a parish clergyman, you are making for the working men of your parish.

But if we are not satisfied with the provision made for our working men, if the number of these whom we reach is as nothing compared with the masses who stand aloof from us, what shall we say as to the hold of the Church on business men, on the professions, and on the men of culture generally? When I speak of the hold of the Church upon them, I am not so much thinking of their attendance at church, or absence from it. I am rather thinking of the practical help which we are able, as clergy, to give them towards a reasoned view of life, such as shall make it a continuous and willing consecration of their powers to

Want of pro-
vision for
business men

God. Now I am not one of those who blame the ordinary parish clergyman for not being as well read as the most cultured and thoughtful men of the congregation. Ordination does not make a man cultured, nor impart literary tastes, and many a parish priest does very useful work in his day and generation, and commends the Gospel by his life, who can never hope to do the spiritual work, or attain the intellectual gifts, which make a man a leader of thoughtful minds. We do not allow our clergy even the leisure which a Nonconformist minister has for the careful preparation of two sermons a week. All the more is it necessary that we should frankly recognise that the work of the parish priest needs supplementing, and that in all our large towns there should be centralised provision to meet extraordinary and special emergencies. We need in fact a revival of catechetical schools, and the nature of those schools is so well expressed by Dr. Bigg in his Bampton Lectures¹ that I make no apology for here quoting his words:—

‘ A large and rich community, existing in the bosom of a great university town, could not long submit to exclusion from the paramount interests of the place. (Dr. Bigg is here referring to the attitude of hostility to pagan teaching which characterised the early days of the Church.) Their prominent young men attended

¹ Bigg's *Christian Platonists of Alexandria*, Oxford, 1886, p. 48.

the lectures of the heathen professors. . . . It was necessary to recognise, and, if possible, to profit by, the growing connection between the church and the lecture room. Hence the catechetical instruction which in their communities continued to be given in an unsystematic way by bishop and priest, had in Alexandria developed about the middle of the (second) century into a regular institution. This was the famous catechetical school. . . . At the outset the student's powers of reasoning and exact observation were strengthened by a thorough course of scientific study embracing philosophy. The writings of all the theological poets, and of all the philosophers, except the godless Epicureans, were studied and expounded. The object of the teacher was no doubt in great part controversial. He endeavoured to prove the need of revelation by dwelling on the contradiction and imperfection of all human systems, or he pointed out how the partial light vouchsafed to Plato or Aristotle was but an earnest of the dayspring from on high. But the attitude of Clement or Origen towards Greek thought was not controversial in any petty or ignoble sense. They looked up to the great master-minds of the Hellenic schools with a generous admiration, and infused the same spirit into their disciples. . . . The characteristic features of the Christian seminary were found in the consistency and power with which virtue was represented as a subject not merely for speculation, but for practice—

in the sympathy and magnetic personal attraction of the teacher—but above all in the theology to which all other subjects were treated as ancillary. It may be doubted whether any nobler scheme of Christian education has been projected than that which we find in actual working in Alexandria at the end of the second century after Christ.’

Dr. Bigg’s picture of these catechetical schools is worthy of our most careful consideration. I do not mean, of course, that we can secure in each large town a school of philosophy which shall make the vast field of modern thought and inquiry its own, and treat all as subsidiary to theology. History is of little value if we use it for the reproduction of archaisms. But we see, first of all, similar or not dissimilar conditions : the threatenings of divorce between culture and ordinary theological teaching. We see also that which prevailed outside Alexandria, theological instruction given in an unsystematic way by parish priests who have not time, and have not always gifts, for advanced study. We see further the rapid growth of a demand for higher literary and scientific education. Other cities are following the lead of Birmingham in establishing universities, and that means, in attracting to themselves a strong group of cultured men who must lift up the standard of thought and culture, not only in the university cities, but also in the large towns which lie around them, from which the new univer-

sities must be fed. One cannot avoid asking the question : ' What is our Church doing to meet these new conditions ? ' What provision is she making to help those who are seekers after truth, to expose mere flippancy and pretence of learning, and to commend the truth and the faith delivered to her keeping to the thought and culture of the day ?

We have seen, by the examples of St. Paul's and of Westminster Abbey in London, how cathedrals
Our may do something towards providing this
cathedrals strong specialised teaching and preaching,
which it is not fair to expect from the ordinary parish priest. We see enough there to make us feel how sorely we lack a really good Cathedral system. For such a work as this is pre-eminently the work of a Cathedral staff, not of a staff which is tied to attend services and to do showman's work in the dreary backwater of a stagnant country town, but a staff in close touch and sympathy with the needs, temptations, and aspirations of city life. It makes one's heart ache sometimes to be shown a Cathedral school ; a small grammar school where choristers and a few boys from the country-side receive a secondary education, and occasionally make bold to send out some pupil of exceptional promise to wrestle for a close scholarship at the university. Such schools were well enough when the only educated persons were clergy or hangers-on of the clerical profession. A Cathedral school in these days ought merely to be

something like the Catechetical School of Alexandria, a college affiliated to some modern university, in which canons of real theological and literary attainment supplied instruction to men in training for holy orders, gave lectures worthy of a place on the notice-boards of the university, and preached in the great cathedral of the city. Our Cathedral reform occurred in the very worst age of Church restoration. Revenues, which should have been available for the highest literary and educational service of the Church, were used to supplement parochial incomes. By all means let those incomes be supplemented. I am the last man to quarrel with such work as that. But let them be supplemented from the resources of the laity. Or let us at once do over again the work of the founders of our great Cathedrals. There are three institutions which ought to be the heart and core of higher education in every diocese, with this proviso, that they be where the heart is, in the centre of the human frame. Those three are the Cathedral, the theological college, and the Church training college for teachers. They should be in closest alliance with the University or University college, which in the course of the next twenty years will be a necessary part of the life of all our chief towns. From them should radiate all the educational work which is indispensable to the life of the Church. This work is (1) the continuation and constant perfecting of the instruction of the clergy, which might

without any injury be made a little more systematic. I do not wish to rob you of the joy of looking forward to your priest's examination as the last examination which you will have to face. Nor am I ignorant how difficult it will be for you to find time for reading. But is there any reason why each rural deanery in turn should not be visited by a Canon competent to instruct the clergy, or why the clergy should not be summoned for one week in the year to lay aside their ordinary engagements and receive instruction at some easily accessible centre? Or if this is expecting too much, at least we might hope

Cathedral that regular instruction would be provided
reform for those who were willing to receive it.

(2) From the Cathedral staff should proceed the continuation of the theological teaching of the laity. I have before me the scheme of summer readings provided for the Society of Friends, which is not unlike that which is provided in Oxford and Cambridge during vacations for lay readers and others. I have nothing to say against the charms of a week in the long vacation at either University, except that it must needs be the privilege of a favoured few. On the other hand, I think of all the large classes of persons who need teaching which ordinary parish clergy cannot give them: students at local universities; teachers in primary and secondary schools; scholars of secondary schools who have gone into business; or of girls' schools who are at home with a considerable

amount of leisure at their disposal; and, further, business and professional men, such as those who were drawn by the spell of Harnack's lectures on 'What is Christianity?' (8) There is the training of clergy for holy orders which hitherto has the monopoly of the ancient Universities, or of theological colleges for the most part under the shadow of somewhat somnolent cathedrals. The consequence is that we are complaining of a lack of men, and must continue to feel this dearth until our theological colleges are in close touch with grammar schools on the one hand and local universities on the other, and can provide an entrance to holy orders for men of small means without dubbing them as 'literates.' (4) There is the work of training school teachers to give religious instruction, and of training Sunday-school teachers in the art of teaching, for which the close connection of the Day Training College with the other two agencies would be most valuable. How changes are to come about which imply so large an expenditure of money and so much educational enterprise it is not easy to say. But it is worth while to remember that Churchmen have for many years past spent more than a million a year on elementary education. In some form or other that money will no doubt continue to be spent on elementary education. But surely the same zeal applied to the higher education of the Church might do something towards providing the funds without

which the foregoing suggestions must be to a large extent impracticable.

In drawing these lectures to a conclusion—for you will surely say to me, ‘Enough of your impracticable dreams’—I cannot but be conscious how far I have fallen short of the aim with which I set out. Yet I have never felt any misgiving as to the real importance of the subject itself, which is simply the necessity which has come upon the Church to confront, and to deal with, an educational revolution. It is not the first time that this necessity has fallen upon her. The same call reached her in the Jewish dispersion after the Babylonian captivity; again, when she went out to conquer the world in the name of Christ; again, in the days of Neo-Platonism; again, in the days of Augustine, of Anselm, and of Aquinas. But most of all her trial came in the age of the Renaissance. Had she shown herself unequal to all that was involved in the discovery, as it might be called, of a new heaven and a new earth; had she not been able to bring forth from the Bible a treasure both old and new, her candlestick must have been removed, and her witness to the nation silenced for ever. But of all the crises which she has passed through, the present is not the least exacting. She is confronted with universal education, for which she has so long pleaded; but the methods of that education are not those which she inherited as a vehicle for

the conveyance of truth, and her educational resources are not equal to the demands made upon them. She has to deal at the same time with a social revolution, the growth of city life, which has dislocated all her ancient resources.

On the other hand, we have that to impart which the world cannot do without. Only we must beware lest we neglect to do justice to our deposit. Such a danger can hardly befall us if we honour little children as our Lord honoured them. For their sakes we are to humble ourselves, and learn from them in their lessons and their play, in order that we may teach them. For their sakes we are to make their surroundings, so far as we can, both at school and at home, eloquent of the love of God. For their sakes we are to watch with special care over the age when childhood passes into manhood, and to arm it for conflict with the trials and temptations of the world. When we can no longer give our scholars all the help they require, we are not to be jealous if they pass to teachers more skilled than ourselves, but to count it all honour to have been allowed to lay a foundation on which others can build. For, after all, it is to that foundation that they will return in earth's moment of greatest need. We shall pass into eternity resting, not on the many things which we *think* we believe, but on the few things which in our heart of hearts we actually believe. Those things are for most of us the lessons of our childhood.

Happy shall we be if, in that hour, the far-off echoes of a loved mother's teaching and prayers, the fragments and texts of a patient teacher's catechising, melt insensibly into that great revelation which will discover to us that the simplest truths were, after all, nearest to the Truth, and that the entrance into the Kingdom of Heaven is through the little children's gate.

APPENDIX

CONTAINING THE FOLLOWING CATECHISMS:-

	PAGE		PAGE
1. LUTHER'S . . .	185	5. RUSSIAN CATECHISM .	239
2. CHURCH OF ENGLAND .	195	6. THE PENNY CATECHISM	
3. HEIDELBERG . . .	200	OF THE ROMAN CHURCH	246
4. THE SHORTER CATE-		7. CATECHISM OF THE FREE	
CHISM . . .	225	EVANGELICAL CHURCH .	289

¹ MARTIN LUTHER'S SHORT CATECHISM OR CHRISTIAN DISCIPLINE [A.D. 1539].

THE FIRST [COMMANDMENT]

Thou shalt have none other gods.

What doth this signify ?

Answer.—That we should fear and love God above all things,
and put our whole trust in Him.

THE SECOND

Thou shalt not take the name of thy God in vain.

What doth this signify ?

Answer.—That we should fear and love God ;² that we
should not curse nor swear by His Name, nor use it for incanta-
tions, lies, or deceits, but call upon it in all our needs with
prayer, praise, and thanksgiving.

¹ For this translation I am indebted to the kindness of Miss
Lumby, of Cambridge.

² *Lit.* 'so that,' *et passim*.

THE THIRD

Thou shalt keep holy the Sabbath day.

What doth this signify ?

Answer.—That we should fear and love God ; that we should not despise preaching and His Word, but reverence and gladly hear and learn the same.

THE FOURTH

Thou shalt honour thy father and thy mother.

What doth this signify ?

Answer.—That we should fear and love God, and that we should not despise nor be wroth with our parents and masters, but hold them in honour, serve and obey, love and cherish them.

THE FIFTH

Thou shalt not kill.

What doth this signify ?

Answer.—That we should fear and love God, and that we should do our neighbour no bodily hurt nor harm, but help him and speed him in all bodily needs.

THE SIXTH

Thou shalt not commit adultery.

What doth this signify ?

Answer.—That we should fear and love God and live chastely and purely in word and deed. And that either spouse should love and honour the other.

THE SEVENTH

Thou shalt not steal.

What doth this signify ?

Answer.—That we should fear and love God, and that we should not take our neighbour's money nor goods, nor procure them for ourselves by adulterate wares or unjust bargains, but should help him to keep and better his goods and livelihood.

THE EIGHTH

Thou shalt not bear false witness against thy neighbour.

What doth this signify ?

Answer.—That we should fear and love God, and not falsely accuse our neighbour, nor betray, deceive, or calumniate him, nor give him an evil name, but make excuse for him and speak good of him, and make the best of him.

THE NINTH

Thou shalt not covet thy neighbour's house.

What doth this signify ?

Answer.—That we should fear and love God, and not seek after our neighbour's house or inheritance with guile or try to procure it for ourselves by a false show of justice, &c., but to be helpful and serviceable to him in maintaining the same.

THE TENTH

Thou shalt not covet thy neighbour's wife, man-servant, maid-servant, cattle, or anything else that is his.

What doth this signify ?

Answer.—That we should fear and love God, and not extort, alienate, or turn away from our neighbour his wife, servants, or cattle, but be instant with them that they remain and do those things that they ought.

And what saith God of all these commandments ?

Answer.—Thus saith He : I the Lord thy God am a jealous God, who visiteth the sins of the fathers upon the children to the third and fourth generation. But to them that love me and keep my commandments I do good unto the thousandth generation.

What doth this signify ?

Answer.—God threateneth to punish all who transgress this commandment, and accordingly we should dread His wrath and do nothing against these His commandments. But He promiseth favour and all good things to all who keep His commandments, and accordingly we should likewise love Him and willingly do after His commandments.

THE BELIEF

(as the master of a house may most simply expound it to his household)

THE FIRST ARTICLE: OF CREATION

I believe in God the Father, Creator of heaven and earth.
What doth this signify?

Answer.—I believe that God hath created me, together with all creatures, that He has given and still preserves my body and soul, eyes, ears, and all members, reason and all senses, likewise my garments and shoes, food and drink, house and homestead, wife and child, land, cattle and all goods; that He day by day abundantly provideth me with all necessities and nourishment for my life and body; that He protecteth me from all danger, and guardeth and keepeth me from all evil; and that all this [He doth] out of pure fatherly and divine goodness and mercy, without any merit or worthiness of mine; for all which I am bound to thank and praise, serve and obey Him. This is certainly true.

THE SECOND ARTICLE: OF REDEMPTION

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell, rose again the third day from the dead, ascended into heaven, sitteth on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead.

What doth this signify?

Answer.—I believe that Jesus Christ, very God, begotten of God the Father from all eternity, and likewise very Man, born of the Virgin Mary, is my Lord, who hath redeemed me, a man lost and damned, and hath purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His sacred and precious blood, and with His sinless sufferings and death, that I may be His own, and live under Him in His Kingdom, and serve Him in eternal righteousness, innocence, and bliss, even as He rose again from death, and liveth and reigneth to all eternity. This is certainly true.

THE THIRD ARTICLE: OF SANCTIFICATION

I believe in the Holy Ghost, a holy Catholic Church, the communion of saints, forgiveness of sins, resurrection of the flesh, and an eternal life. Amen.

What doth this signify?

Answer.—I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him. But the Holy Ghost hath called me by the Gospel, enlightened me by His gifts, sanctified and kept me in the true faith, even as He calleth, gathereth together, enlighteneth, and keepeth in Jesus Christ the whole Christian Church upon earth in the one true faith. In which Christian Church He daily forgiveth all sins freely. And [that] at the last day He will awaken me and all the dead, and give to me an eternal life together with all that believe in Christ. This is certainly true.

THE LORD'S PRAYER

(as the master of a house may most simply expound the same to his household)

THE FIRST PETITION

Hallowed be Thy Name.

What doth this signify?

Answer.—God's Name is indeed holy in itself, but in this prayer we pray that it should likewise be holy amongst us.

How doth that come to pass?

Answer.—Where the Word of God is taught in purity and simplicity, and we live according thereto in holiness as the children of God. Wherein may our dear Father in heaven be our help. But he who teacheth and liveth otherwise than is taught by the Word of God, dishonoureth the name of God among us, from which may our heavenly Father preserve us.

THE SECOND PETITION

Thy kingdom come.

What doth this signify?

Answer.—God's kingdom cometh of itself indeed, without our prayers. But in this prayer we pray that it may come unto us.

How doth that come to pass ?

Answer.—If the heavenly Father giveth us His Holy Spirit, so that by His grace we believe His Holy Word, and live godly lives, here in time, and there in eternity.

THE THIRD PETITION

Thy will be done, as in heaven, so upon earth also.

What doth this signify ?

Answer.—God's good and gracious will cometh to pass indeed without our prayers. But in this prayer we pray that it may come to pass in us also.

How doth that come to pass ?

Answer.—If God breaketh and preventeth all evil counsel and will that would not let us hallow the Name of God, nor let His kingdom come (such as is the devil, the world, and the will of the flesh), but strengtheneth us and holdeth us fast in His Word and faith to our [life's] end, this is His good and gracious will.

THE FOURTH PETITION

Give us this day our daily bread.

What doth this signify ?

Answer.—God indeed giveth daily bread without our asking [even] to all wicked men. But in this prayer we pray that He will make us to know and receive with thanksgiving our daily bread.

What, then, is daily bread ?

Answer.—All that pertaineth to the needs and nourishment of the body, as food, drink, garments, shoes, house, homestead, land, cattle, money, goods, a pious wife, pious children, pious servants, pious and faithful masters, good government, good weather, peace, health, education, honour, good friends, faithful neighbours, and the like.

THE FIFTH PETITION

And forgive us our debts as we forgive our debtors.

What doth this signify ?

Answer.—We pray in this prayer that our Father in heaven will not regard our sins, nor on their account deny our prayers, for we are worthy of nothing for which we pray, nor have deserved it, but that He would give us all things of His grace, for we sin much every day and deserve nought but punishment. Therefore will we for our part heartily forgive and gladly do good to those who sin against us.

THE SIXTH PETITION

And lead us not into temptation.

What doth this signify?

Answer.—God indeed tempteth no man. But we pray in this prayer that God will guard and preserve us, that the devil, the world, and the flesh may not deceive and seduce us into unbelief, despair, or any other great shame and sin. And that though we be assailed thereby, yet we may in the end prevail and win the victory.

THE SEVENTH PETITION

But deliver us from evil.

What doth this signify?

Answer.—In this prayer we pray, in conclusion, that our Father in heaven will deliver us from all evil to body and soul, honour and fortune, and when our last hour shall come He will grant us a blessed end and take us out of this vale of misery to Himself in heaven.

AMEN

What doth this signify?

Answer.—That I should be sure that such requests are pleasing¹ to our Father in heaven, and that He giveth ear to them, for He Himself hath commanded us so to pray, and promised that He will hear us. Amen, amen—that is to say, So be it.

¹ *Lit.* 'pleasing to and heard by.'

THE SACRAMENT OF HOLY BAPTISM

(how the master of a house may most simply expound the same to his household)

TO THE FIRST

What is baptism ?

Answer.—Baptism is not mere water alone, but it is water apprehended according to God's command and taken together with the Word of God.

What, then, is this Word of God ?

Answer.—That which is spoken by our Lord Christ in the last chapter of Matthew : Go ye hence into all the world, teach all the heathen, and baptise them in the name of the Father, and of the Son, and of the Holy Ghost.

TO THE SECOND

What doth baptism give, or what doth it profit ?

Answer.—It worketh the forgiveness of sins, redeemeth from death and the devil, and giveth eternal felicity to all who believe in it, according to the word and promise of God.

What word and promise of God is this ?

Answer.—That which is spoken by our Lord Jesus Christ in the last chapter of Mark : He that believeth and is baptised shall be saved, but he that believeth not shall be damned.

TO THE THIRD

How can water do so great a thing ?

Answer.—Water indeed doth not do it, but the Word of God which is with and in the water, and faith which trusteth in this Word of God in the water. For apart from God's Word the water is mere water and no baptism. But with the Word of God it is baptism—that is to say, a gracious water of life, and a washing of regeneration in the Holy Spirit, even as St. Paul saith to Titus in the third chapter :

By the washing of regeneration and renewal of the Holy Spirit which He hath poured out abundantly upon us, through Jesus Christ our Saviour, that we, being justified by His grace,

might be made heirs of eternal life, according to our hope. This is certainly true.

TO THE FOURTH

What, then, is signified by this baptising with water?

Answer.—It signifieth that the old Adam in us is to be drowned by daily repentance and penitence,¹ and to die with all sins and evil desires. And that there shall daily come forth and arise a new man who shall ever live before God in righteousness and purity.

Where is this written?

Answer.—St. Paul, in the sixth chapter to the Romans, saith: We are buried with Christ in death by baptism, that even as Christ was awakened from the dead by the glory of the Father, so should we walk in a new life.

THE SACRAMENT OF THE ALTAR

(as the master of a house may most simply expound the same to his household)

What is the Sacrament of the Altar?

Answer.—It is the true body and blood of our Lord Jesus Christ, under [the figure of] bread and wine, instituted for us Christians to drink by Christ Himself.

Where is this written?

Answer.—Thus is it written by the holy Evangelists, Matthew, Mark, and Luke, and by St. Paul:

Our Lord Jesus Christ, the same night that He was betrayed, took bread, and gave thanks and broke it, and gave it to His disciples and said, Take, eat, this is My body which is given for you. This do in remembrance of Me.

Likewise after supper He took the cup, gave thanks and gave it to them and said, Take, and drink ye all of it. For this cup is the New Testament in My blood, which is shed for you for the remission of sins. This do in remembrance of Me.

What profiteth, then, this eating and drinking?

Answer.—That is shown to us by this word, Given for you, and, Shed for the remission of sins. To wit, that in this Sacra-

¹ Or 'penance.'

ment remission of sins, life and felicity, are given to us by this word. For where remission of sins is, there is also life and felicity.

Who, then, receiveth this Sacrament worthily?

Answer.—To fast and make bodily preparation is a good external discipline. But he is truly worthy and well fit who believeth this word: Given for you and shed for the remission of sins. But he who believeth not or doubteth this word, he is unworthy and unfit. For this word FOR YOU requireth none but believing hearts.

CHURCH OF ENGLAND CATECHISM

(THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP).

What is your name ?

Answer.—N. or M.

Who gave you this name ?

Answer.—My godfathers and godmothers in my baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

What did your godfathers and godmothers then for you ?

Answer.—They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee ?

Answer.—Yes, verily ; and by God's help so I will. And I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Rehearse the articles of thy belief.

Answer.—I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He

descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

What dost thou chiefly learn in these articles of thy belief?

Answer.—First, I learn to believe in God the Father, Who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, Who sanctifieth me and all the elect people of God.

You said that your godfathers and godmothers did promise for you that you should keep God's Commandments. Tell me how many there be?

Answer.—Ten.

Which be they?

Answer.—The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle,

and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

What dost thou chiefly learn by these Commandments?

Answer.—I learn two things: my duty towards God, and my duty towards my neighbour.

What is thy duty towards God?

Answer.—My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

What is thy duty towards thy neighbour?

Answer.—My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the King, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word nor deed; to be true and just in all my dealing; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slander-ing; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

My good child, know this, that thou art not able to do these

things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.—Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

What desirest thou of God in this prayer ?

Answer.—I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people ; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies ; and that He will be merciful unto us, and forgive us our sins ; and that it will please Him to save and defend us in all dangers ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

How many Sacraments hath Christ ordained in His Church ?

Answer.—Two only, as generally necessary to salvation ; that is to say, Baptism, and the Supper of the Lord.

What meanest thou by this word Sacrament ?

Answer.—I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

How many parts are there in a Sacrament ?

Answer.—Two ; the outward visible sign, and the inward spiritual grace.

What is the outward visible sign or form in Baptism ?

Answer.—Water ; wherein the person is baptised in the Name of the Father, and of the Son, and of the Holy Ghost.

What is the inward and spiritual grace ?

Answer.—A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

What is required of persons to be baptised ?

Answer.—Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Why then are infants baptised, when by reason of their tender age they cannot perform them ?

Answer.—Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Why was the Sacrament of the Lord's Supper ordained ?

Answer.—For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

What is the outward part or sign of the Lord's Supper ?

Answer.—Bread and Wine, which the Lord hath commanded to be received.

What is the inward part, or thing signified ?

Answer.—The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

What are the benefits whereof we are partakers thereby ?

Answer.—The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

What is required of them who come to the Lord's Supper ?

Answer.—To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

**¹ TRANSLATION OF THE HEIDELBERG
CATECHISM ² [A.D. 1563]**

1. What is your only consolation whilst you are living and at the time of your death ?

It is that my body, as well as soul, whether alive or dead, belongs not to me myself, but to my faithful Saviour, Jesus Christ; who with His precious blood has made full satisfaction for all my sins, who has delivered me from the power of Satan, and who guards me so carefully that not a single hair can fall from my head without the will of my Heavenly Father; and that all things shall tend to my salvation, for which reason He has also assured me of eternal life by His Holy Spirit, and formed me to live hereafter with a sincere heart and affection towards Him.

2. How many things ought you to know in order to live and die with this saving comfort ?

Three things: First, how great are my sins and misery; secondly, how I may be delivered from them; and, lastly, what acknowledgment I ought to make to God for such deliverance.

3. How are you made sensible of your misery ?

By the law of God.

4. What does the law of God require of us ?

Jesus Christ teaches us, in that summary which He has given us of it in the 22nd chapter of St. Matthew: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

¹ Containing the principles of the Christian religion for which the Protestants in the Palatinate have been long persecuted by the Jesuits. London: Printed for T. Corbett at the Addison's Head, A.D. 1720.

² See p. 83.

with all thy mind ; this is the first and great commandment. And the second is like unto it : Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

5. Can you perfectly keep these ?

No ; for I am by nature inclined to hate both God and my neighbour.

6. Has God, then, created man so wicked and perverse ?

No : on the contrary, God created him good, and after His own image ; that is to say, truly just and holy, that he might have a true knowledge of his Creator ; to love Him with all his heart, and to live with Him, to praise Him, and bless Him in happiness eternal.

7. From whence, then, proceeds this natural corruption of man ?

From the fall and disobedience of our first parents, Adam and Eve, in the terrestrial Paradise, by which our nature has been so corrupted that we are all conceived and born in sin.

8. But are we so corrupted that we are absolutely incapable of doing any good, and inclined to all manner of wickedness ?

Yes, unless we are regenerated by the Spirit of God.

9. Does not God, then, do an injury to man, by requiring those things of him according to the law, which He knew he could not perform ?

No ; for God created him in such a state that he was capable of doing good ; but man, by the instigation of the devil, and by his own rebellion, has deprived himself, and all his posterity, of the gifts he received from God.

10. Will God suffer this disobedience and rebellion to go unpunished ?

By no means ; on the contrary, He has an indignation and abhorrence for sin, whether original or actual, and He is resolved to punish it by the effect of His just judgment, with temporal and eternal pains, as He Himself has declared, saying : ' Cursed is every one that continueth not in all things which are written in the book of the law to do them.'

11. Is not God also merciful ?

Yes, no doubt ; but, besides, He is just, and for that reason His justice requires that the sins which have been committed

against the infinite Majesty of God should be punished with infinite punishment; that is to say, by eternal torments, which man is to endure both in his body and soul.

12. Since, then, by the just judgment of God, we deserve temporal and eternal punishment, is there any means by which we may avoid it, and return into His grace and favour?

God will have His justice satisfied; we must therefore make a full and entire payment either by ourselves or by some other.

18. Are we able to pay for ourselves?

In no wise; on the contrary, we increase our debt every day.

14. Is there any one creature to be found anywhere who is able to pay for us?

No; for God will not suffer another creature to pay the debt which man has contracted. Besides, no one creature would be able to bear the weight of God's eternal wrath against sin, or to deliver others from it.

15. What mediator and what redeemer must we, then, seek after?

We must have one who is truly man and perfectly just, and at the same time more powerful than all other creatures; that is to say, he must be also truly God.

16. Why must he be truly man and perfectly just?

Because the justice of God requires that human nature which had sinned should also pay for sin; and therefore a man who had been himself a sinner could not pay for others.

17. And why at the same time must he be truly God?

That, by the power of his divinity, he may be able to bear the great weight of the wrath of God in his human nature, and by that means acquire and render to us the justification and life which we had lost.

18. But who is that mediator who is at the same time both very God and very man?

It is our Lord Jesus Christ, who has been made by God for us wisdom, and righteousness, and sanctification, and redemption.

19. Whence do you learn that?

We learn it from the Holy Scripture, of which God Himself made the first discovery in the earthly Paradise; and afterwards revealed it by His holy patriarchs and prophets; then He made it to be represented by sacrifices, and other ceremonies of the

law, and at last fully revealed and fulfilled it by His only Son.

20. Have all mankind found salvation in Christ Jesus, as they incurred damnation in Adam?

No; none but those only who are incorporated with Jesus Christ by a true and lively faith, and apply all the benefits thereof to themselves.

21. What is a true faith?

The true faith is not only a certainty and knowledge, whereby I believe all to be true which God has revealed to us in His Word, but also a certain confidence which the Holy Spirit produces in my heart by the Gospel, that God will not only grant to others, but to me also, remission of my sins, justification, and eternal happiness; and that purely by the grace, and only in consideration of the merits, of Jesus Christ.

22. What, then, is a true Christian necessarily obliged to believe?

All that which is promised to us in the Gospel, and what the articles of the universal and constant faith of all Christians contain in abstract.

23. What do those articles contain?

'I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: was crucified, dead, and buried. He descended into hell; the third day He rose again from the dead; he ascended into heaven, and sits on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.'

24. How do you divide these articles?

Into three parts: The first treats of God the Father and our creation; the second of God the Son and our redemption; the third of God the Holy Ghost and our sanctification.

25. Since there is no more than one only Divine essence, why do you name three Persons—the Father, the Son, and the Holy Ghost?

Because, according to the manner that God has revealed

Himself in His Word, those three distinct Persons are the only true and eternal God.

26. What do you mean by those words, 'I believe in God the Father Almighty, Maker of heaven and earth'?

That the Eternal Father of our Lord Jesus Christ, who created the heavens and earth, and all that in them is, and who likewise maintains and governs it by His eternal counsel and providence, is also my Father and my God, through the love of Jesus Christ; in whom also I have such a confidence that I doubt not He will provide me with all things necessary both for soul and body, and that He will turn to my benefit all the misfortunes which by His permission may befall me in this valley of tears, for He is able to do it as a God of all power, and will do it as a faithful Father.

27. What do you mean by the providence of God?

That infinite and omnipresent virtue of God, by which He maintains and conducts, as it were by the hand, the heaven and earth, and in general all creatures; so that the herbs and plants, rain and drought, fruitfulness and barrenness, meat and drink, health and sickness, riches and poverty; and, in a word, whatsoever happens in the world, comes not by chance, but is dispensed to us by His Fatherly hand.

28. Of what use is it to us to know that God has created all things, and that He still preserves them by His providence?

That we may be patient in adversity, and thankful in prosperity; and that, whatever happens to us, we may have confidence in the faith and goodness of God, that not any thing shall be able to separate us from His love, since He holds them all in such manner in His hands, that they cannot act or move against His will.

29. Why is the Son of God called Jesus—that is, Saviour?

Because He saves and delivers us from all our sins; and because, moreover, we ought not to look for, and cannot find, our salvation in any other.

30. Do those, then, believe also in one only Saviour, Jesus Christ, who seek their salvation and their happiness in the saints, in themselves, or elsewhere?

No; for they do in effect deny our Saviour, Jesus Christ,

though they confess Him with their lips. For of these two things one must be : either that Jesus Christ is not a perfect Saviour, or, if we embrace Him as such by a true faith, we look for in Him alone all that is necessary for our salvation.

81. Why is He called Christ—that is, Anointed ?

Because He was ordained by God the Father, and anointed by the Holy Ghost to be our Sovereign Prophet and Teacher, who has fully manifested unto us the secret counsel and will of God concerning our redemption ; our great Sacrificer, who, by offering up His body once for us, has delivered us, and who by His intercession is also continually putting up petitions for us to God His Father ; and, lastly, our Eternal King, who governs us with His Word and His Spirit, and who reserves for us the redemption He has acquired for us.

82. But why are you called a Christian ?

Because I am, by faith, made a member of Jesus Christ, and by consequence partaker of His unction, to confess His name, to offer myself to Him as a living sacrifice, to fight during this life with a free and good conscience, against sin and the devil, and at last to reign for ever with Jesus Christ over all creatures.

83. Why is Jesus Christ called the only Son of God, if it be true that we are also His children ?

Because Jesus Christ alone is the Son of God by His nature, whereas we are only so through Him by grace and adoption.

84. Why do you call Him our Lord ?

Because He has redeemed our bodies and souls from sin, not with gold or silver, but with His precious blood ; and because He has delivered us from the tyranny of Satan, and consequently acquired us to Himself, as His own inheritance.

85. What means the saying that ' He was conceived of the Holy Ghost and born of the Virgin Mary ' ?

That the Eternal Son of God, who was very God from all eternity, and remains such, took on Him the true human nature of the flesh and blood of the Virgin Mary by the operation of the Holy Ghost, that He might be the true seed of David, being made in all things like His brethren, except sin.

86. What profit does there come to us from the holy conception and birth of Jesus Christ ?

That He is our Mediator, and that by His innocence and

perfect holiness He hides before God those sins in which I was conceived, and with which I came into the world.

37. What do you understand by the words ' He has suffered ' ?

That during all the time He lived upon the earth, but more particularly towards the end of His life, He bore, both in body and mind, the weight of the wrath of God for the sins of all mankind ; to the end that by His sufferings, as a propitiatory sacrifice, He might redeem our bodies and souls from eternal damnation, and acquire for us the grace of God, justification, and a blessed life.

38. Why did He suffer under (the judge) Pontius Pilate ?

That He, who was innocent, being condemned by a temporal judge, might thereby free us from the severe judgment of God, which was to fall upon us.

39. Is there anything more in His being crucified than if He had suffered any other kind of death ?

Yes, without doubt ; for I am thereby assured that He took upon Himself the curse to which I was obnoxious ; the death of the cross being cursed by God Himself.

40. Why was Jesus Christ obliged to humble Himself even unto death ?

Because, according to the justice and truth of God, there could be no possible satisfaction for our sins but by the death of His Son Jesus Christ.

41. Why was He buried ?

To show thereby that He was really dead.

42. Since, therefore, Jesus Christ died for us, how comes it that we are still subject to death ?

Our death is not a satisfaction for our offences, but only a means to make sin die in us, and a passage to eternal life.

43. What benefit have we by the sacrifice of Jesus Christ, and by His death on the cross ?

By His virtue our old man is crucified with Him, dies and is buried, that our carnal appetites may no longer rule over us, and that we may offer up ourselves to Him a sacrifice of thanksgiving.

44. Why is it added that ' He descended into hell ' ?

That I may be strengthened under my greatest trials and temptations, and reap entire comfort in the consideration that

my Lord Jesus Christ, by the inexpressible agonies, pains, terrors, and sorrows, into which He was plunged during His whole passion, but especially when He was crucified, delivered me from the agonies and torments of hell.

45. What benefit have we from the resurrection of Jesus Christ?

First, by His resurrection He has overcome death, to make us partakers of the justification which He has procured for us by His death. Secondly, by virtue of that resurrection we are raised up to a newness of life. And, lastly, it is an assured pledge to us of our own happy resurrection.

46. What do you understand by those words, 'He ascended into heaven'?

That Jesus Christ was taken up into heaven from the earth, in the sight of His disciples, and that He is there at present for our good, until He returns to judge the quick and the dead.

47. Is not Jesus Christ, then, with us to the end of the world, according to His promise?

Jesus Christ is very God and very Man, and, according to His human nature, is no longer on the earth; but, according to His divine nature, His majesty, His grace, and His Spirit, He is never absent from us.

48. But if the humanity of Jesus Christ be not everywhere, where His divinity is, are not the two natures in that case separated in Jesus Christ?

Not at all; for since His divinity is incomprehensible and present everywhere, it necessarily follows that it is in truth distinct from the humanity which it has assumed to itself, but that at the same time it is nevertheless in, and remains perfectly united to it.

49. What does the ascension of Jesus Christ signify to us?

First, that He is for us in heaven in the presence of His Father as our Advocate. Secondly, that in His Person we have our flesh in heaven, as an assured pledge that He who is our Chief will take us to Himself as His members; and that He sends us His Spirit as a pledge, by virtue whereof we seek not what is upon earth, but that which is in heaven, where Jesus is sitting on the right hand of God.

50. Why is it added, 'and sits on the right hand of God'?

To show that Jesus Christ is ascended into heaven, that there He may make Himself known for the Head of the Christian Church, by whom God the Father governs all things.

51. What advantage have we by that glory of Jesus Christ's being our Head or Chief?

First, by His Holy Spirit He diffuses all His heavenly gifts to us who are His members; and then by His power defends and preserves us from our enemies.

52. What consolation does the returning of our Saviour to judge the quick and the dead bring to us?

That in all my afflictions and persecutions, I expect, with joy, Him who presented Himself beforehand for my sake at the tribunal of God, and turned off all the curse from me; I expect Him, I say, as a judge, to sentence all His enemies and mine to eternal damnation; but who, on the contrary, is to receive me and all the elect into the joy and glory of Paradise.

53. What do you believe of the Holy Ghost?

First, that He is equally, with the Father and the Son, true God Eternal. Secondly, that He is also given me, that by a true faith He may make me a partaker in Jesus Christ and all His benefits, that He may comfort me, and abide for ever with me.

54. What do you believe concerning the Holy Catholic Church?

That the Son of God has chosen to Himself out of mankind, for life eternal, a Church, which from the beginning to the end of the world He assembles, defends, and maintains by His Spirit and Word, in the unity of the true faith; and that I am a living member of that Church, and shall continue such eternally.

55. What do you mean by 'the Communion of Saints'?

First, that all believers in general, and every one in particular, have a communion with Jesus Christ as His members, and that they partake in His riches and in His gifts. Secondly, that every one ought to know that He is obliged to employ, with an honest heart and cheerfulness, all the gifts which He has received, to the profit and salvation of the other members.

56. What do you believe of the remission of sins?

That in consideration of the satisfaction made by Jesus

Christ, God will no longer remember my sins or my corrupt nature, against which I am to fight all my life long ; but that He graciously gives me the justification of Christ Jesus, that I may never come into judgment before Him.

57. What comfort does 'the resurrection of the body' give you ?

That not only my soul, upon the leaving this life, shall be immediately carried up to heaven, to be united to Jesus Christ its Head, but that my body, being also raised again by the power of that Divine Redeemer, shall be reunited to my soul, and rendered conformable to the glorious body of Jesus Christ.

58. And what consolation do you receive from the article of eternal life ?

That as at present I perceive in my heart a beginning of eternal joy, I shall likewise after this life enjoy that perfect happiness which the eye has not seen, or ear heard, and which never entered into the heart of man to conceive, by praising God to all eternity.

59. But what does the believing of all this signify to you ?

That in believing it I am justified before God, and made an inheritor of life everlasting.

60. How are you justified before God ?

By a true faith in Jesus Christ alone ; so that although my conscience reproaches me with having grievously sinned against all the Commandments of God, that I have not kept so much as one of them, and moreover that I have been continually inclined to all evil ; God, nevertheless, without any merit on my part, but as an effect of His grace, gives and imputes to me the full satisfaction of Jesus Christ, His justification and holiness, in such a manner as if I had not sinned at all, and as if I myself had fulfilled that perfect obedience which Jesus Christ has accomplished for me, provided I embrace that favour with a faithful heart.

61. Why do you say that you are justified only by faith ?

It is not that, in consideration of the worthiness of my faith, I am made agreeable to God, but because the satisfaction of Jesus Christ, His justification and holiness, are instead of my justification before God, and that I cannot apply or appropriate them to myself otherwise than by faith alone.

62. But why cannot our good works justify us before God, or at least in part ?

Because the justification which is to avail before the judgment-seat of God must be entirely perfect, and conformable in all its parts to the law of God ; and because our best deeds in this life are all imperfect, and sullied with sin.

63. How is it that our good works deserve nothing, since God will reward them both in this world and in that which is to come ?

That reward is not a reward merited, but graciously given.

64. But does not this doctrine throw mankind into negligence and impiety ?

No ; since it is impossible for those who are planted in Jesus Christ by a true faith, not to bring forth the fruits of acknowledgment.

65. Since, then, it is by faith alone that we have a part in Jesus Christ, and in all His benefits, whence have we that faith ?

It comes from the Holy Ghost, who produces it in our hearts by the preaching of the Holy Gospel, and who confirms it in us by the use of the Sacraments.

66. What are those Sacraments ?

They are visible signs and seals instituted by God, that by their frequent use He might make us better understand, and seal to us the promises made in His Gospel ; that is to say, that in consideration of the sacrifice alone of Jesus Christ once offered upon the cross, He grants us remission of our sins and freely gives us life everlasting.

67. Were, then, the Word and the Sacraments instituted and designed for that end, to conduct our faith to the sacrifice of Jesus Christ on the cross, as to the only foundation of our salvation ?

Yes, certainly ; for the Holy Ghost teaches us in the Gospel, and assures us by the Sacraments, that our entire salvation is founded upon the sacrifice alone of Jesus Christ offered for us on the cross.

68. How many Sacraments has Jesus Christ instituted in the New Covenant ?

Two : Baptism and the Lord's Supper.

69. How is it that Baptism teaches you, and seals it to you, that the sacrifice alone of Jesus Christ made upon the cross turns to your benefit ?

From this: that Jesus Christ has established this outward washing, by adding to it this promise, That as certainly as I am washed with this outward baptism, which is proper to cleanse the filth of my body, He will wash me with His blood and Spirit, to cleanse me from the impurities of my soul—that is to say, from my sins.

70. What do you mean by washing with the blood and Spirit of Jesus Christ ?

That is, to obtain from God a gracious remission of our sins by the blood which Jesus Christ shed for us in the sacrifice of the cross. It means also to be renewed by the Holy Spirit, and to be sanctified in order to become members of Jesus Christ, to die more and more to sin, and to walk before God in a way unblameable.

71. Where is it that Jesus Christ has promised us to wash us with His blood and His Spirit, as certainly as we are washed with the water of baptism ?

In the very institution of this Sacrament, of which these are the terms : ‘Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; and he that believeth and is baptised shall be saved; but he that believeth not shall be damned.’ This proposition is also mentioned in those places where the Holy Scripture calls baptism the washing of our regeneration, and the cleansing us from our sins.

72. Does, then, that outward washing with water cleanse us from our sins ?

No; for ’tis only the blood of Jesus Christ, and the Holy Ghost, that cleanseth us from our sins.

73. Why, then, does the Holy Ghost call baptism the washing of our regeneration and the cleansing of us from our sins ?

It is not without great reason that God thus expresses Himself; for He does not only teach us from thence, that as the filth of the body is cleansed by water, so are our sins by the blood and Spirit of Jesus Christ; but, moreover, He does hereby assure us, as it were by a pledge and a holy sign, that we are as really

washed spiritually from our sins as we are outwardly with the water of baptism.

74. Must little children also be baptised ?

Yes ; for since they belong as well as the adult to the covenant with God, and are included in His Church, and also since the remission of sins by the blood of Jesus Christ, and the Holy Ghost, which brings forth faith, are not less promised to them than to the adult ; they ought likewise to be incorporated into the Christian Church by baptism, as by a sign of the covenant, and be distinguished by that means from the children of unbelievers ; as it was practised under the old covenant by circumcision, in the stead of which baptism has been instituted in the New Testament.

75. How does the Holy Supper teach you and assure you that you have Communion with the only sacrifice which Jesus Christ offered upon the cross, and with all its benefits ?

In that Jesus Christ has commanded me, and all His believers, to eat of that broken bread, and to drink of that cup in remembrance of Him ; and, moreover, in that He assures me, first, that His body has been as really offered up on the cross, and broken for me, and His blood shed for my sins, as I with my own eyes see in the Holy Supper the bread of the Lord broken for me, and the cup communicated to me. And, secondly, that He will nourish my soul in eternal life with His body crucified and blood shed, as certainly as I receive, from the hand of the minister, and eat and drink with my mouth, the bread and wine as the true Sacraments of the Lord's body and blood.

76. What is the meaning of eating the body of Jesus Christ crucified and drinking His blood that was spilt ?

It is not only to embrace with a lively faith the Passion and death of Jesus Christ, and by that means to obtain remission of our sins and life everlasting, but also to be more and more so united to the sacred body of Christ by the Holy Ghost that dwells both in Him and in us, that although Jesus Christ is in heaven, and we upon the earth, we may be nevertheless flesh of His flesh, and bone of His bone ; and that we may be eternally animated and conducted by one and the same spirit, as the members of a body are by one and the same soul.

77. Where is it that Jesus Christ has promised that He

would give to those who believe in Him His body to eat and His blood to drink, as certainly as they eat of that broken bread and drink of that cup?

In the institution of the Holy Supper, of which these are the words: 'Our Lord, the same night in which He was betrayed, took bread, and when He had given thanks, He broke it, and said, Take, eat, this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me: for as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.' This promise is also mentioned by the Apostle St. Paul when he says, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.'

78. Are the bread and the wine, then, really changed into the body and blood of Jesus Christ?

No; but as in baptism the water is not changed into the blood of Christ, and that it is not so much as the washing away of our sins, but only the assurance of it, and the Sacrament ordained by God; so in the Holy Supper, the bread is not changed into the body of Jesus Christ, although according to the nature and propriety of Sacraments it is called His body.

79. Whence comes it, then, that Jesus Christ calls the bread His body and the cup His blood, or the New Covenant in His blood; and that St. Paul calls it the communion of the body and blood of Jesus Christ?

It is not without great reason that Jesus Christ speaks to us after that manner; for He would teach us thereby not only that as the bread and the wine nourish us in this temporal life, so His body crucified, and His blood which was spilt, are truly the meat and drink which nourish our souls in life everlasting, but also to assure us much more by these visible signs and pledges that we are as truly made partakers of His body and of His blood by the operation of the Holy Ghost, as it is true that we receive by the mouths of our bodies these tokens con-

separated in memory of Him ; and that consequently all His Passion and obedience do as certainly belong to us as if we had suffered all in our own persons, and had ourselves made satisfaction to God for our sins.

80. What difference is there between the Lord's Supper and the Mass of the Papists ?

The Lord's Supper is a testimony to us that we have full remission of all our sins by the only sacrifice of Jesus Christ, which He Himself has once fulfilled upon the cross ; and that we are incorporated by the Holy Ghost in Jesus Christ, who with His real body is now in heaven at the right hand of God the Father, and requires our worship. But the Mass of the Papists teaches that neither the living nor the dead obtain remission of their sins by the death of Jesus Christ unless He be again offered up daily for them by the hands of the priests. It teaches also that Jesus Christ is corporeally under the species of bread and wine, and by consequence ought to be adored there ; so that the Mass is at the bottom nothing less than blaspheming the only sacrifice of Jesus Christ, and a cursed idolatry.

81. Who are those for whom the Lord's Supper was instituted ?

For those who are displeased with themselves by reason of their sins, but have nevertheless a confidence that they shall be forgiven for the love of Jesus Christ, and that the infirmities which remain with them shall be mercifully covered by the merit of His death and Passion, desiring more and more to strengthen their faith and amend their lives. But the hypocrites and those who are not sincerely converted unto God eat and drink their own damnation.

82. Must those also be admitted to the Holy Sacrament who by their principles and practices are unbelievers and ungodly persons ?

No ; for that would be to profane the covenant of God, and to draw down His wrath upon the whole Church. Wherefore the Christian Church is obliged, according to the ordinance of Jesus Christ and His Apostles, to exclude all such, by virtue of the keys of the kingdom of heaven, until they discover an amendment of their lives.

83. What are the keys of the kingdom of heaven ?

The preaching of the Gospel and the Christian discipline, which excludes from the communion of the Church, for by these two things the kingdom of heaven is opened to all the believers and shut up against the unbelievers and wicked.

84. How is the kingdom of heaven opened or shut by the preaching of the Gospel ?

Because, according to the commandment of Jesus Christ, there is a declaration and public attestation to all believers in general, and to every one of them in particular, that as often as they embrace the promises in the Gospel with a true faith their sins are truly forgiven them by God through the merits of Jesus Christ; and, on the contrary, declaration is made to the unbelievers and impenitent, that the wrath of God and eternal damnation rest upon them as long as they shall defer their conversion. And that God, according to this sentence, pronounced in the Holy Gospel, will judge both the one and the other in this life, and in the life to come.

85. How is the kingdom of heaven shut and opened by the Christian discipline ?

Thus: When some persons under the name of Christians teach a doctrine or lead a life which is not Christian, if, after they have been several times admonished of it in a brotherly way, they will not forsake their errors and scandalous lives, they are cited according to the commandment of Jesus Christ, before the Church, or those who are appointed for that purpose; and if they despise their exhortations, these persons exclude them, by the interdiction of the Sacraments, from the communion of the Church of God and the kingdom of Jesus Christ. And if, after this, they promise and discover a serious amendment, they are received as members of Jesus Christ and His Church.

86. Since we are delivered from our misery by the grace of Jesus Christ alone, without any regard to our merit, why are we, then, obliged to perform good works ?

Because Jesus Christ, after having redeemed us by His blood, and made us free, conforms us also by His Spirit to His own image, to the end that we may render our acknowledgment to God for His benefits and praise Him all our life long; and,

on the other hand, that every believer may be assured of his faith by the fruits that it produceth, and that by a holy conversation our neighbours may be won to Jesus Christ.

87. Cannot those, then, be saved who, continuing in their ungodliness and ingratitude, will not be converted to God ?

No, without doubt ; for the Scripture says that neither the unclean, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, and the like, shall inherit the kingdom of God.

88. In how many parts does the true conversion of man consist ?

In two parts ; which are, to kill (or put off) the old man, and to bring to life (or put on) the new.

89. What is it to put to death the old man ?

It is to have a sensible displeasure for having provoked the anger of God by our sins, and to hate and shun them every day more and more.

90. And what is it to bring to life the new man ?

It is to rejoice in God through Jesus Christ, and to apply ourselves sincerely to all good works with affection and pleasure according to the will of God.

91. But what are these good works ?

They are those only which are done with a true faith, according to the law of God, and only for His honour ; and not those which are founded upon our own will, or the institution of man.

92. Repeat the law of God.

When God gave it to man, He spoke all these words, saying, 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

'1. Thou shalt have none other Gods but Me.

'2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments.

'8. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

'4. Remember the Sabbath day to keep it holy : six days shalt thou labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.'

The Second Table

'5. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

'6. Thou shalt not kill.

'7. Thou shalt not commit adultery.

'8. Thou shalt not steal.

'9. Thou shalt not bear false witness against thy neighbour.

'10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.'

98. How are these Ten Commandments divided ?

Into two tables ; the first of which teaches us in four commandments our duty towards God, and the second teaches us in six commandments how we are to behave towards our neighbour.

94. What does God enjoin in the first commandment ?

That, having at heart the salvation of my soul, I should avoid and keep myself from all sorts of idolatry, witchcraft, enchantment, magic and superstition, and invocation of saints or other creatures ; and that, on the contrary, I should learn to know the true God, to put my trust in Him only, to submit myself to Him alone, with all humility and patience, to expect from Him alone all good, to love Him, to honour Him and fear Him with all my heart ; so as rather to renounce all the creatures, than do the least thing against His will.

95. What is idolatry ?

That is to make to one's self, or to have in the place of the

true God, or in conjunction with the true God, who makes Himself known to us in His Word, any other object in which to put one's confidence.

96. What is it that God requires in the second commandment ?

That we should not make to ourselves any representation of the Deity, and that we should not render any other honour to God than what He has recommended to us in His Word.

97. Must we, then, have no images at all ?

We cannot, neither ought we to, represent God in any manner whatsoever ; and as for creatures, though we may represent them, God nevertheless forbids us to make or have any image of them, to honour or to employ it in His service.

98. But may not they be suffered in the churches, as books for the vulgar and ignorant ?

No ; for we ought not to pretend to be wiser than God, who will not instruct Christians by dumb images, but by the lively preaching of His Word.

99. What is the sense of the third commandment ?

That we should not only not dishonour and abuse the name of God by blasphemies, false oaths, and by unprofitable swearing, but also that neither by our silence or connivance we share in so horrible a sin. In a word, that we never have the holy name of God in our mouths but with fear and reverence ; and consequently that it be purely confessed, invoked, and glorified by all our words and by all our works.

100. Is it, then, so great a crime to dishonour the name of God by oaths and blasphemies, that God will stretch His anger even against those who do not prohibit and hinder those blasphemies and oaths as much as in their power ?

Yes, most assuredly ; for there is no greater sin, or that more provokes the wrath of God, than the blaspheming of His name, for which reason He has commanded it to be punished with death.

101. But may we not swear religiously by the name of God ?

Yes ; when the magistrate, or otherwise some necessity, exacts it, for confirming persons' fidelity and veracity, for the glory of God and the safety of one's neighbour. For this manner of swearing is founded on the Word of God, and we find

that it has been used by the faithful under the Old and New Testament.

102. And may we not swear neither by the Saints, or by any other creature ?

No ; for swearing legally is praying unto God that He, who alone knows the hearts, will give testimony of the truth, and punish me if I swear falsely ; which is an honour that belongs not to any creature.

103. What is it that God enjoins in His fourth commandment ?

First, that the service of the Church, or the ministry of the Word, be carefully maintained as well as the schools. That I should not fail, especially on the Sabbath day—that is to say, on the day of rest—to be in the church of God, to hear His Word, to partake of the Sacraments, to call publicly on the name of God, and to give a helping hand Christianlike to the poor. Secondly, that all the days of my life I should cease from my evil works, to give place to God's work in my heart by His Spirit, and that thus I may in this life begin the eternal Sabbath.

104. What does God recommend to you in the fifth commandment ?

That I render to my father and mother, and all my superiors, all honour, love, and fidelity ; that I submit myself with all respect to their good instructions, and with a suitable obedience to their corrections ; and that if they have any infirmity and defects, I bear with them patiently, since it has pleased God to make use of them to conduct (*sic* : ? correct) me.

105. What does God require in the sixth commandment ?

That I should neither in thought, word, or countenance, and much less in deed, either by myself or by any other, dishonour, hate, wound, or kill my neighbour ; but that I cast off all desire of revenge. He forbids me also to do ill to myself, or willingly to expose myself to any danger ; for God has put the sword into the hand of the magistrate to punish murder.

106. But this commandment seems to forbid nothing but murder ?

God, in forbidding murder, shows us that He has a hatred to everything that may be the root of it ; as envy, hatred, anger,

and the desire of revenge : and He looks upon all this as murder.

107. But is it not sufficient, if we take not away the life of our neighbour, as was said just now ?

No ; for God, in forbidding us envy, hatred, and anger, commands us to love our neighbour as ourselves, and to treat him with all manner of patience, peace, sweetness, mercy and goodwill ; to divert and hinder, as much as possibly we can, the mischief which others would do to him, and even to do good to our enemies.

108. What does the seventh commandment teach us ?

That all uncleanness is cursed of God, and that by consequence, hating it from the bottom of our hearts, we ought to live after a manner chaste and regular, whether in the holy state of matrimony or out of that state.

109. Does not God in this commandment forbid adultery, and the like scandals ?

As our bodies and souls are the temples of the Holy Spirit, God will have us preserve both the one and the other pure and holy : and for that reason He forbids us all sorts of uncleanness, whether in our actions, in our behaviour, in our thoughts, in our words, in our desires, and everything which may incline man thereto.

110. What does God forbid us in the eighth commandment ?

It does not only forbid us theft and robbery, which are crimes punishable by the laws, but it also treats as so many sorts of robberies all the wicked ways by which we endeavour to draw to ourselves the goods of our neighbours, whether by open force or under the colour of justice, either by false weights and measure, bad merchandise and money, by usury, or by any other means forbid by God ; and it also forbids all sorts of covetousness, and the making an ill use or being lavish of those good things He is pleased to give us.

111. But what does God command you here ?

He commands me to procure the good of my neighbour with all my power, and to deal with him in the same manner as I would have him deal by me. And, besides, He recommends to me to labour faithfully, that I may be able to assist the poor in their necessities.

112. What is in substance the sense of the ninth commandment ?

That I should not bear false witness against any person, nor put a wrong construction on his words ; that I should be neither a backbiter nor slanderer ; that I should not judge anybody, nor be assistant to condemn him rashly, without having heard him : but that I avoid all manner of lying and deceit, as so many works of the devil, that I may not draw upon myself the most severe effects of the wrath of God. It commands me also that, whether in judgment or on any other occasion, I be a lover of truth, and that I speak and confess it in sincerity. Finally, that upon occasion I keep up the honour and reputation of my neighbour, and advance it with all my power.

113. What does the tenth commandment forbid us ?

That there never enter into our hearts the least desire or the least thought contrary to the law of God ; but that we at all times abhor sin from the bottom of our hearts, and that we take pleasure in doing justice.

114. But can those who are converted to God perfectly keep all these commandments ?

No ; for even those who are most holy have, whilst they continue in this life, only a small beginning of this obedience ; though nevertheless they begin to live with a serious application not only according to some, but according to all the commandments of God.

115. Why, then, is God pleased to recommend to us so severely the obedience to His commandments, if there be no one able to fulfil them in this life ?

First, that during our whole life we should learn to know more and more how much we are inclined to sin, and that it may induce us with more fervency to desire that God would pardon us, and to seek our justification in Jesus Christ ; and also that we may apply ourselves incessantly to beg of God the grace of His Holy Spirit, in order to be from day to day more conformable to His likeness ; so that when we depart this life, we may attain the perfection proposed.

116. Why is prayer necessary for Christians ?

Because it is the chief part of the acknowledgment which God demands of us, and that He will not give His grace and

His Holy Spirit but to those who ask it with sighs and continual fervent prayers, and who render Him thanks for it after they have received it.

117. What ought prayer to be, to make it agreeable to God, and that He may vouchsafe to hear it ?

We must first, with a good heart, call upon the only true God, who has made Himself known to us by His Word, that we may obtain from Him whatsoever He orders us to beg of Him. Secondly, we ought to know sincerely and thoroughly our own necessities and our misery, that we may humble ourselves deeply before His Majesty. And finally, we must lay down this foundation, that without having regard to our unworthiness, He will most certainly hear our prayers for the love of Jesus Christ, as He has promised us in His Word.

118. What would God have us ask of Him in our prayers ?

Whatsoever is necessary to us both for body and soul, and what our Lord Jesus Christ has summed up in the prayer which He Himself has taught us.

119. Recite it.

'Our Father which art in heaven, hallowed be Thy Name ; Thy kingdom come ; Thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil : for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.'

120. Why has Jesus Christ commanded us to use the term of 'Our Father' when we speak to God ?

That it may stir up in us at the beginning of our prayer a filial fear, and firm confidence in God, which are the two foundations of prayer ; for, in effect, God is become our Father through Jesus Christ, and, as such, we ought to be persuaded that He will more easily grant us what we ask with faith, than our parents do those things we ask of them.

121. Why is it added, 'which art in heaven' ?

That we may not have any earthly thought of the Majesty of God, and that we may expect from His almighty power whatsoever is necessary for both body and soul.

122. What is the first petition ?

‘Hallowed be Thy Name.’ That is to say, grant us first to know Thee rightly, to sanctify Thee, and to praise Thee in all Thy works, wherein Thou makest a bright display of Thy power, wisdom, goodness, justice, mercy, and truth. Grant us likewise so to regulate our thoughts, words, and actions, and in a word all our lives, that Thy Name may never be blasphemed on our account, but rather always honoured and glorified.

123. What is the second petition ?

‘Thy kingdom come.’ That is to say, conduct us so by Thy Spirit, that we may always submit ourselves more and more to Thee. Preserve Thy Church, and increase it ; destroy all the works of the devil, and all power whatsoever that rises up against Thy Majesty ; overturn all designs which are formed against Thy Holy Word, until Thy kingdom be fully revealed, when Thou wilt be all in all.

124. What is the third petition ?

‘Thy will be done on earth as it is in heaven.’ That is to say, bring it about, that we and all mankind may give up our own wills, to perform none but Thine, which is only good ; and that we submit to it without contradiction, and that every one in his vocation may acquit himself of his duty, and do Thy will with the same readiness and faithfulness as the angels do in heaven.

125. What is the fourth petition ?

‘Give us this day our daily bread.’ That is to say, be pleased to provide us with whatsoever is necessary for the body, that we may always know Thou art the only Fountain of all happiness, and that neither our cares, nor our labour, nor even the good things which Thou hast given us, can avail us anything without Thy blessing ; and that by consequence we ought to withdraw our trust in all creatures, and place it only in Thee.

126. What is the fifth petition ?

‘And forgive us our trespasses, as we forgive them that trespass against us.’ That is, be pleased to pardon us poor sinners all our faults, and for the sake of the blood of Jesus Christ do not impute to us that malignity which is always attached to our nature ; and likewise let us find in ourselves this testimony of Thy grace, to have a firm resolution cordially to forgive the faults of our neighbours.

127. What is the sixth petition ?

‘And lead us not into temptation, but deliver us from evil.’ That is, since we are so weak of ourselves, that we cannot submit one moment, and that moreover the devil, the world, and our own flesh, which are our mortal enemies, are continually making war against us, be pleased, O God, to preserve and fortify us by the virtue of Thy Holy Spirit, to the end that we may not sink in this spiritual combat, but that we may always resist with courage, until at last we gain a complete victory.

128. What is the conclusion of that prayer ?

‘For Thine is the kingdom, the power, and the glory, for ever and ever.’ That is to say, we ask all these things of Thee, because as being our King, and having all things in Thy power, Thou hast both the ability and the will to grant us all that is good ; the glory whereof comes not to us, but to Thy Holy Name, which ought to be eternally praised for it.

129. What does the word ‘Amen’ signify ?

‘Amen.’ That is to say, this is true and certain : for it is more true that my prayer is heard by God than I find in my heart that it is my desire it should be so.

***¹ THE SHORTER CATECHISM OF THE
ASSEMBLY OF DIVINES AT WEST-
MINSTER [A.D. 1647].***

1. What is the chief end of man ?

Man's chief end is to glorify God, and to enjoy Him for ever.

2. What rule hath God given to direct us how we may glorify and enjoy Him ?

The Word of God (which is contained in the Scriptures of the Old and New Testaments) is the only rule to direct us how we may glorify and enjoy Him.

3. What do the Scriptures principally teach ?

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

4. What is God ?

God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

5. Are there more Gods than one ?

There is but one only, the living and true God.

6. How many Persons are there in the Godhead ?

There are three Persons in the Godhead—the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance, equal in power and glory.

7. What are the decrees of God ?

The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath fore-ordained whatsoever comes to pass.

8. How doth God execute His decrees ?

God executeth His decrees in the works of creation and providence.

¹ See p. 80.

9. What is the work of creation ?

The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

10. How did God create man ?

God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

11. What are God's works of providence ?

God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures and all their actions.

12. What special act of providence did God exercise towards man in the estate wherein he was created ?

When God had created man, He entered into a covenant of life with him, upon condition of perfect obedience ; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

13. Did our first parents continue in the estate wherein they were created ?

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

14. What is sin ?

Sin is any want of conformity unto, or transgression of, the law of God.

15. What was the sin whereby our first parents fell from the estate wherein they were created ?

The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

16. Did all mankind fall in Adam's first transgression ?

The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

17. Into what estate did the fall bring mankind ?

The fall brought mankind into an estate of sin and misery.

18. Wherein consists the sinfulness of that estate whereinto man fell ?

The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature (which is commonly called Original Sin), together with all actual transgressions which proceed from it.

19. What is the misery of that estate whereinto man fell?

All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

20. Did God leave all mankind to perish in the estate of sin and misery?

God, having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

21. Who is the Redeemer of God's elect?

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures and one Person, for ever.

22. How did Christ being the Son of God become man?

Christ, the Son of God, became man by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

23. What offices doth Christ execute as our Redeemer?

Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in His estate of humiliation and exaltation.

24. How doth Christ execute the office of a prophet?

Christ executeth the office of a prophet in revealing to us, by His Word and Spirit, the will of God for our salvation.

25. How doth Christ execute the office of a priest?

Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy Divine justice and reconcile us to God; and in making continual intercession for us.

26. How doth Christ execute the office of a king?

Christ executeth the office of a king in subduing us to Him-

self, in ruling and defending us, and in restraining and conquering all His and our enemies.

27. Wherein did Christ's humiliation consist ?

Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross ; in being buried, and continuing under the power of death for a time.

28. Wherein consisteth Christ's exaltation ?

Christ's exaltation consisteth in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

29. How are we made partakers of the redemption purchased by Christ ?

We are made partakers of the redemption purchased by Christ by the effectual application of it to us by His Holy Spirit.

30. How doth the Spirit apply to us the redemption purchased by Christ ?

The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

31. What is effectual calling ?

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

32. What benefits do they that are effectually called partake of in this life ?

They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

33. What is justification ?

Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

84. What is adoption ?

Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

85. What is sanctification ?

Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

86. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification ?

The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

87. What benefits do believers receive from Christ at death ?

The souls of believers are at their death made perfect in holiness, and do immediately pass into glory: and their bodies, being still united to Christ, do rest in their graves till the resurrection.

88. What benefits do believers receive from Christ at the resurrection ?

At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

89. What is the duty which God requireth of man ?

The duty which God requireth of man is obedience to His revealed will.

40. What did God at first reveal to man for the rule of his obedience ?

The rule which God at first revealed to man for his obedience was the moral law.

41. Where is the moral law summarily comprehended ?

The moral law is summarily comprehended in the Ten Commandments.

42. What is the sum of the Ten Commandments ?

The sum of the Ten Commandments is to love the Lord

our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

43. What is the preface to the Ten Commandments?

The preface to the Ten Commandments is in these words: 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.'

44. What doth the preface to the Ten Commandments teach us?

The preface to the Ten Commandments teacheth us that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments.

45. Which is the first commandment?

The first commandment is, 'Thou shalt have no other gods before Me.'

46. What is required in the first commandment?

The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify Him accordingly.

47. What is forbidden in the first commandment?

The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving that worship and glory to any other, which is due to Him alone.

48. What are we specially taught by these words 'before Me' in the first commandment?

These words 'before Me' in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

49. Which is the second commandment?

The second commandment is, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.'

50. What is required in the second commandment ?

The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

51. What is forbidden in the second commandment ?

The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His Word.

52. What are the reasons annexed to the second commandment ?

The reasons annexed to the second commandment are God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.

53. Which is the third commandment ?

The third commandment is, 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.'

54. What is required in the third commandment ?

The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

55. What is forbidden in the third commandment ?

The third commandment forbiddeth all profaning, or abusing of any thing whereby God maketh Himself known.

56. What is the reason annexed to the third commandment ?

The reason annexed to the third commandment is that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.

57. Which is the fourth commandment ?

The fourth commandment is, 'Remember the Sabbath day to keep it holy : six days shalt thou labour and do all thy work ; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath-day, and hallowed it.'

58. What is required in the fourth commandment ?

The fourth commandment requireth the keeping holy to God such set time as He hath appointed in His Word, expressly one whole day in seven, to be a holy Sabbath to Himself.

59. Which day of the seven hath God appointed to be the weekly Sabbath ?

From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

60. How is the Sabbath to be sanctified ?

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

61. What is forbidden in the fourth commandment ?

The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works about worldly employments or recreations.

62. What are the reasons annexed to the fourth commandment ?

The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath day.

63. Which is the fifth commandment ?

The fifth commandment is, ' Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.'

64. What is required in the fifth commandment ?

The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

65. What is forbidden in the fifth commandment ?

The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

66. What is the reason annexed to the fifth commandment ?

The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

67. Which is the sixth commandment ?

The sixth commandment is, 'Thou shalt not kill.'

68. What is required in the sixth commandment ?

The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

69. What is forbidden in the sixth commandment ?

The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly ; and whatsoever tendeth thereunto.

70. Which is the seventh commandment ?

The seventh commandment is, 'Thou shalt not commit adultery.'

71. What is required in the seventh commandment ?

The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

72. What is forbidden in the seventh commandment ?

The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

73. Which is the eighth commandment ?

The eighth commandment is, 'Thou shalt not steal.'

74. What is required in the eighth commandment ?

The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

75. What is forbidden in the eighth commandment ?

The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbour's wealth or outward estate.

76. Which is the ninth commandment ?

The ninth commandment is, 'Thou shalt not bear false witness against thy neighbour.'

77. What is required in the ninth commandment ?

The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

78. What is forbidden in the ninth commandment ?

The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

79. Which is the tenth commandment ?

The tenth commandment is, 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.'

80. What is required in the tenth commandment ?

The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his.

81. What is forbidden in the tenth commandment ?

The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

82. Is any man able perfectly to keep the commandments of God ?

No mere man since the fall is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

83. Are all transgressions of the law equally heinous ?

Some sins, in themselves and by reason of several aggravations, are more heinous in the sight of God than others.

84. What doth every sin deserve ?

Every sin deserveth God's wrath and curse, both in this life and that which is to come.

85. What doth God require of us, that we may escape His wrath and curse due to us for sin ?

To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with

the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

86. What is faith in Jesus Christ ?

Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel.

87. What is repentance unto life ?

Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

88. What are the outward means whereby Christ communicateth to us the benefits of redemption ?

The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, His ordinances, especially the Word, Sacraments, and prayer; all which are made effectual to the elect for salvation.

89. How is the Word made effectual to salvation ?

The Spirit of God maketh the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

90. How is the Word to be read and heard that it may become effectual to salvation ?

That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

91. How do the Sacraments become effectual means of salvation ?

The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them.

92. What is a Sacrament ?

A Sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers.

93. Which are the Sacraments of the New Testament ?

The Sacraments of the New Testament are Baptism and the Lord's Supper.

94. What is Baptism ?

Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

95. To whom is Baptism to be administered ?

Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ and obedience to Him ; but the infants of such as are members of the visible Church are to be baptised.

96. What is the Lord's Supper ?

The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth ; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.

97. What is required to the worthy receiving of the Lord's Supper ?

It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

98. What is prayer ?

Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.

99. What rule hath God given for our direction in prayer ?

The whole Word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught His disciples, commonly called the Lord's Prayer.

100. What doth the preface of the Lord's Prayer teach us ?

The preface of the Lord's Prayer, which is, 'Our Father Which art in heaven,' teacheth us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us ; and that we should pray with and for others.

101. What do we pray for in the first petition ?

In the first petition, which is 'Hallowed be Thy Name,' we pray that God would enable us and others to glorify Him in all that whereby He maketh Himself known, and that He would dispose all things to His own glory.

102. What do we pray for in the second petition ?

In the second petition, which is 'Thy Kingdom come,' we pray that Satan's kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it ; and that the kingdom of glory may be hastened.

103. What do we pray for in the third petition ?

In the third petition, which is 'Thy will be done on earth as it is in heaven,' we pray that God by His grace would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven.

104. What do we pray for in the ourth petition ?

In the fourth petition, which is 'Give us this day our daily bread,' we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.

105. What do we pray for in the fifth petition ?

In the fifth petition, which is 'And forgive us our debts as we forgive our debtors,' we pray that God for Christ's sake would freely pardon all our sins ; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.

106. What do we pray for in the sixth petition ?

In the sixth petition, which is 'And lead us not into temptation, but deliver us from evil,' we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

107. What doth the conclusion of the Lord's Prayer teach us ?

The conclusion of the Lord's Prayer, which is ' For Thine is the kingdom, and the power, and the glory, for ever. Amen,' teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him : and, in testimony of our desire and assurance to be heard, we say, ' Amen.'

***1 EXTRACT FROM 'THE DOCTRINE OF
THE RUSSIAN CHURCH,'***

TRANSLATED BY THE REV. W. R. BLACKMORE.

A BRIEF CATECHISM (pp. 7-18)

Why dost thou call thyself a Christian ?

Because I believe in our Lord Jesus Christ, and follow His holy law.

What does the Christian faith teach ?

It teaches all truth and all virtue, as is to be found at length in the books of the Prophets and Apostles. The same, to help my memory, has been briefly comprised in the symbol of our Orthodox Faith, which I have by heart, and on the proper occasions repeat thus : 'I believe in one God,' &c.

Of what does this symbol or Creed first put thee in mind ?

Of God, that He made me and all the world ; and governs and preserves me and all the world ; and therefore my conscience continually reminds me that I ought to love Him with all my heart, worship Him in sincerity, and believe that then only can I think or act well, when I think and act as His holy law commands.

How thinkest or conceivest thou of God ?

I think, conceive, and believe that God is one, and that beside Him there is none other ; and that He is from everlasting, without either beginning or end ; that He is a Spirit, incorporeal and immortal, just and merciful ; that He is present

¹ This is not Philaret's Catechism (p. 81), but part of the Russian Primer, which was in use in Russia before the time of Peter I. (see Blackmore's *Doctrine of the Russian Church*, Preface, p. v).

everywhere; that He sees and hears and knows all things, even our inmost thoughts and intentions.

Is it enough to have this knowledge and conception of God, and then do as thou pleasest?

By no means; as I have this knowledge of God, so should I also live agreeably thereto; for instance, if I know that God is just, I should fear to do evil, lest I fall under His just judgment, and lose the blessings of His mercy and goodness; if I know that God is merciful, I ought to repent me of all that I have done amiss, in the hope that He will not reject my repentance; if He is omnipresent and omniscient, I ought neither to do nor even think any evil, but strive to serve Him always with a pure conscience and blameless thoughts.

What does the Christian faith teach of our Lord Jesus Christ?

That He of His mercy to us sinners came down from heaven, took upon Him our flesh, revealed to us His will, and enlightened our darkened understanding with the true knowledge of God; and finally, in proof of His great love for us, and for the cleansing of our sins, died upon the Cross; but rose again on the third day, and ascended with His flesh into heaven.

What availeth this doctrine of the Christian faith for thy better life?

It supplies the strongest possible motives to the love of God. For if God so loved me that He was pleased to suffer in human flesh all manner of sufferings and to die for my sake, I should be the most ungrateful of all creatures if I did not strive to love Him always with my whole heart, and set the love of Him before all things; also in this faith I have the greatest comfort, inasmuch as it gives me a sure hope of receiving from God everything that is good to me. If He spared not His own Son for my sake, how much more will He for His sake give me all besides!

What benefit dost thou receive from Holy Baptism?

I receive remission of sins, and am added to the company of Christ's people; at the same time I promise before God and before His Church to live henceforth a clean and sinless life, even as I came up clean and sinless from the water.

Why dost thou receive the Communion?

That thereby I might receive Christ Himself, and renewal of strength and grace to live a holy and Christian life ; also for the comfort and edification of all other Christians, my brethren, that they, seeing me approach the altar with them, may know that I am still a member of the Church, and that I desire to remain ever with them in love and unity.

Why oughtest thou to confess ?

In order to offer to God contrition for my sins, with purpose of amendment for the future ; and so upon this my contrition to receive of God's mercy absolution through my ghostly father.

What general rule oughtest thou to follow in matters of Christian discipline and order ?

I ought to do all things as is commanded or shall be commanded by my Holy Mother the Church ; and for this cause I will daily pray unto God that I may never fall away from her, but constantly flee all schism, strife, and dissension.

What dost thou hope to gain by the perfect fulfilment of thy Christian duty ?

I hope to gain from God's mercy all blessings both temporal and eternal ; that is to say, in this life all manner of satisfaction and honour, and, in the life to come, eternal happiness. For I believe that my just Lord will come to judge the quick and the dead, and that after that judgment neither the happiness of good people nor the torments of the bad shall have an end.

Is faith alone without good works enough for salvation ?

By no means, for faith without works is dead.

Where hast thou rules prescribed for good works ?

In the Law of God, which is contained in the following Ten Commandments :—

(i) I am the Lord thy God, thou shalt have none other gods but Me.

(ii) Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth ; thou shalt not bow down to them, nor serve them.

(iii) Thou shalt not take the name of the Lord thy God in vain.

(iv) Remember the Sabbath day to keep it holy ; six days shalt thou labour, and do in them all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God.

(v) Honour thy father and thy mother, that it may be well with thee, and that thy days may be long upon the earth.

(vi) Thou shalt do no murder.

(vii) Thou shalt not commit adultery.

(viii) Thou shalt not steal.

(ix) Thou shalt not bear false witness against thy neighbour.

(x) Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any other beast, nor anything that is his.

What dost thou learn from the first commandment ?

I learn to believe with my heart and confess with my lips one only God, to love and honour Him only above all things, to trust in Him and Him only ; and therefore to flee by all means all atheism, polytheism, sorcery, superstition, heresy and schism ; likewise all pride, which trusts in its own inventions, in its own or others' strength or riches, without considering the Providence of God.

How ought we to honour the Saints who have pleased God ?

Not as God Himself ; but as His servants, who enjoy His favour and intercede with Him for our salvation ; and withal we should imitate their lives.

What doth God forbid in the second commandment ?

He forbids us to honour graven images, or any creature whatever as God ; He forbids us likewise to be superstitious or hypocritical, covetous, or lovers of pleasure ; for the covetous man and the lover of pleasure serves Mammon as his idol.

How ought we to honour the Holy Icons ?

We ought to honour them, but not make gods of them ; for Icons are merely representations, which serve to remind us of the works of God and of His servants, to the intent that we by looking on them may be stirred up to the imitation of holiness.

What doth God forbid in the third commandment ?

He bids us not to use His name thoughtlessly, but only in our prayers, or in lawful oaths on necessary occasions, and even then with great reverence and caution ; and therefore it is highly

sinful to say anything against God, the Faith, or the Holy Church, to perjure oneself, to use God's name lightly, to ask anything improper of Him, or to break one's own good and lawful promises.

What doth God require in the fourth commandment ?

He requires us on all Sundays and holy days to leave off our business and labour, to go to church, to hear and read attentively for our spiritual instruction, to teach our children and household at home the law of God, and carefully avoid all vice and dissipation, especially drunkenness, which is sinful on any day, but above all on these, which are set apart to be kept holy.

What doth God require in the fifth commandment ?

He commands us to honour and obey our parents, a name which includes our sovereign, our spiritual pastors, and civil governors, our teachers, benefactors, and elders ; also to love all men even as ourselves.

What is the duty of parents and children ?

Parents ought to bring up their children in the fear of God, and teach them His laws ; they ought to form them from their infancy to habits of industry, economy, and good behaviour to other people, keep them from bad company, never themselves say or do before them anything which may harm, correct them with mildness rather than severity, and root deeply in their minds this truth, that virtue alone makes people happy, while vice always leads to ruin. The duty of children, on the other hand, is to love, honour, and obey their parents, and in time of poverty and age to support and comfort them, and so pay the debt of gratitude which they owe them.

What is the duty of masters and servants ?

Masters ought to be as fathers to their servants, and servants ought to obey their masters, and be industrious, faithful, and respectful.

What is the duty of husbands and wives ?

The husband ought to love his wife, and not deal harshly with her, but correct her infirmities with a discreet condescension ; and in the management of their common household and the education of their children, he should treat her as his most faithful helpmate. The duty of women is to love and honour their husbands, to suit their manners to them, and even take

any wrongs that may be put on them with a meek spirit. The duty of both is to keep their fidelity to each other's bed blameless.

What is the general duty of every man to all others ?

It is the duty of every man to behave to all others with civility, respect, and condescension; to feed the hungry, to clothe the naked, to visit the sick, to convert the sinner from his sin, to teach the ignorant the law, to give good counsel, and to pray to the all-merciful God for the salvation of all.

What doth God forbid in the sixth commandment ?

He forbids me to do any man any kind of hurt, either myself or through others, by deed or thought; willing me rather to do what I can to keep every man from hurt: and therefore it is a heinous sin in God's sight either to kill a man, in whatever way it may be, or to aid in compassing his death by counsel or deed, or suffer him knowingly to incur peril of death or harm: for instance, to know of any evil design and not tell, to conceal robbers, to see a fight and not interfere, or a fire and not try to put it out, or to refuse assistance to the poor or sick. The same commandment also absolutely forbids men to commit suicide, and teaches them to take care of their health as the precious gift of God.

What doth God forbid in the seventh commandment ?

He forbids fornication, adultery, and all manner of carnal sin and uncleanness, to which man is prompted by lust; likewise all that leads to such sins; as drunkenness, idleness, filthy talking, dancings, games, immodest songs and books; and so it commands men and women to live in chastity and purity.

What doth God forbid in the eighth commandment ?

He forbids me either openly or secretly to take anything from any man, to conceal anything found, to screen a runaway or deserter, to feed my beast from another man's manger, hay-rack, or garden, to encroach on land not my own, to overreach any man in selling, buying, or exchange, to keep back from the labourer his hire, to take usury, especially from the poor, to embezzle or secrete the money of the sovereign, the Church, or the poor. And therefore it is my duty to flee idleness and be industrious, for by industry I may not only keep myself and my household in plenty, but may also have wherewithal to relieve the poor.

What doth God forbid in the ninth commandment ?

He forbids me to bear false witness, to accuse falsely, to calumniate, to throw dishonour or ridicule upon any man, to condemn, to put an ill-construction on other people's words ; in a word, He commands me to abstain from all manner of lying and deceit, and this the more, as such sins are of the father of lies, the devil.

What doth God forbid in the tenth commandment ?

He forbids me not only to do any evil, but so much as to think of it, or desire it in my heart ; for from evil thoughts it is very easy to pass to evil deeds.

What needest thou to enable thee to keep these commandments ?

The assistance of God's grace, which, like every good thing, is to be obtained by hearty prayer. And prayer is the lifting up of our minds and hearts to God, to seek from Him those good things which are necessary and profitable for our souls.

*A CATECHISM OF CHRISTIAN DOCTRINE*¹

APPROVED BY THE CARDINAL ARCHBISHOP AND BISHOPS OF
ENGLAND AND WALES.

FAITH

CHAPTER I

1. Who made you ?

God made me.

2. Why did God make you ?

God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next.

3. To whose image and likeness did God make you ?

God made me to His own image and likeness.

4. Is this likeness to God in your body or in your soul ?

This likeness to God is chiefly in my soul.

5. How is your soul like to God ?

My soul is like to God because it is a spirit, and is immortal.

6. What do you mean when you say that your soul is immortal ?

When I say that my soul is immortal, I mean that my soul can never die.

7. Of which must you take most care, of your body or of your soul ?

I must take most care of my soul ; for Christ has said, ' What doth it profit a man if he gain the whole world, and suffer the loss of his own soul ? ' ²

8. What must you do to save your soul ?

¹ This Catechism is commonly called the Penny Catechism (see p. 81).

² Matt. xvi. 26.

To save my soul I must worship God by Faith, Hope, and Charity ; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart.

CHAPTER II

9. What is Faith ?

Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed.

10. Why must you believe whatever God has revealed ?

I must believe whatever God has revealed because God is the very Truth, and can neither deceive nor be deceived.

11. How are you to know what God has revealed ?

I am to know what God has revealed by the testimony, teaching, and authority of the Catholic Church.

12. Who gave the Catholic Church divine authority to teach ?

Jesus Christ gave the Catholic Church divine authority to teach when He said, 'Go ye and teach all nations.'¹

THE APOSTLES' CREED

13. What are the chief things which God has revealed ?

The chief things which God has revealed are contained in the Apostles' Creed.

14. Say the Apostles' Creed.

I believe in God the Father Almighty, Creator of heaven and earth ;—and in Jesus Christ His only Son, our Lord ;—who was conceived by the Holy Ghost, born of the Virgin Mary ;—suffered under Pontius Pilate, was crucified, dead, and buried ;—He descended into hell ; the third day He rose again from the dead ;—He ascended into heaven ; sitteth at the right hand of God the Father Almighty ;—from thence He shall come to judge the living and the dead.—I believe in the Holy Ghost ;—The Holy Catholic Church ;—The Communion of Saints ;—the forgiveness of sins ;—the resurrection of the body ;—and life everlasting. Amen.

¹ Matt. xxviii. 19.

15. How is the Apostles' Creed divided ?

The Apostles' Creed is divided into twelve parts or articles.

FIRST ARTICLE OF THE CREED**16. What is the first article of the Creed ?**

The first article of the Creed is, 'I believe in God the Father Almighty, Creator of heaven and earth.'

17. What is God ?

God is the supreme Spirit, who alone exists of Himself and is infinite in all perfections.

18. Why is God called Almighty ?

God is called 'Almighty' because He can do all things; 'With God all things are possible.'¹

19. Why is God called Creator of heaven and earth ?

God is called 'Creator of heaven and earth' because He made heaven and earth, and all things, out of nothing, by His word.

20. Had God any beginning ?

God had no beginning: He always was, He is, and He always will be.

21. Where is God ?

God is everywhere.

22. Does God know and see all things ?

God knows and sees all things, even our most secret thoughts.

23. Has God any body ?

God has no body: He is a spirit.

24. Is there only one God ?

There is only one God.

25. Are there three Persons in God ?

There are three Persons in God: God the Father, God the Son, and God the Holy Ghost.

26. Are these three Persons three Gods ?

These three Persons are not three Gods: the Father, the Son, and the Holy Ghost are all one and the same God.

27. What is the mystery of the three Persons in one God called ?

¹ Matt. xix. 26.

The mystery of the three Persons in one God is called the mystery of the Blessed Trinity.

28. What do you mean by a mystery ?

By a mystery I mean a truth which is above reason, but revealed by God.

29. Is there any likeness to the Blessed Trinity in your soul ?

There is this likeness to the Blessed Trinity in my soul, that as in one God there are three Persons, so in my one soul there are three powers.

30. Which are the three powers of your soul ?

The three powers of my soul are my memory, my understanding, and my will.

THE SECOND ARTICLE

31. What is the second article of the Creed ?

The second article of the Creed is, 'And in Jesus Christ, His only Son, our Lord.'

32. Who is Jesus Christ ?

Jesus Christ is God the Son, made man for us.

33. Is Jesus Christ truly God ?

Jesus Christ is truly God.

34. Why is Jesus Christ truly God ?

Jesus Christ is truly God because He has one and the same nature with God the Father.

35. Was Jesus Christ always God ?

Jesus Christ was always God, born of the Father from all eternity.

36. Which Person of the Blessed Trinity is Jesus Christ ?

Jesus Christ is the Second Person of the Blessed Trinity.

37. Is Jesus Christ truly man ?

Jesus Christ is truly man.

38. Why is Jesus Christ truly man ?

Jesus Christ is truly man because He has the nature of man, having a body and soul like ours.

39. Was Jesus Christ always man ?

Jesus Christ was not always man : He has been man only from the time of His Incarnation.

40. What do you mean by the Incarnation ?

I mean by the Incarnation that God the Son took to Himself the nature of man: 'The Word was made flesh.'¹

41. How many natures are there in Jesus Christ?

There are two natures in Jesus Christ—the nature of God and the nature of man.

42. Is there only one Person in Jesus Christ?

There is only one Person in Jesus Christ, which is the Person of God the Son.

43. Why was God the Son made man?

God the Son was made man to redeem us from sin and hell, and to teach us the way to heaven.

44. What does the holy name Jesus mean?

The holy name Jesus means Saviour.²

45. What does the name Christ mean?

The name Christ means Anointed.

46. Where is Jesus Christ?

Jesus Christ is everywhere, as God. As God made man, He is in heaven, and in the Blessed Sacrament of the Altar.

THE THIRD ARTICLE

47. What is the third article of the Creed?

The third article of the Creed is, 'Who was conceived by the Holy Ghost, born of the Virgin Mary.'

48. What does the third article mean?

The third article means that God the Son took a body and soul like ours, in the womb of the Blessed Virgin Mary, by the power of the Holy Ghost.

49. Had Jesus Christ any father on earth?

Jesus Christ had no father on earth; St. Joseph was only his guardian or foster-father.

50. Where was our Saviour born?

Our Saviour was born in a stable at Bethlehem.

51. On what day was our Saviour born?

Our Saviour was born on Christmas Day.

¹ John i. 14.

² Matt. i. 21.

THE FOURTH ARTICLE

52. What is the fourth article of the Creed ?

The fourth article of the Creed is, 'Suffered under Pontius Pilate, was crucified, dead, and buried.'

53. What were the chief sufferings of Christ ?

The chief sufferings of Christ were *first*, His agony and His sweat of blood in the garden : *secondly*, His being scourged at the pillar, and crowned with thorns : and, *thirdly*, His carrying His Cross, His crucifixion, and His death between two thieves.

54. What are the chief sufferings of our Lord called ?

The chief sufferings of our Lord are called the Passion of Jesus Christ.

55. Why did our Saviour suffer ?

Our Saviour suffered to atone for our sins, and to purchase for us eternal life.

56. Why is Jesus Christ called our Redeemer ?

Jesus Christ is called our Redeemer because His precious blood is the price by which we were ransomed.

57. On what day did our Saviour die ?

Our Saviour died on Good Friday.

58. Where did our Saviour die ?

Our Saviour died on Mount Calvary.

59. Why do we make the sign of the cross ?

We make the sign of the cross—*first*, to put us in mind of the Blessed Trinity ; and *secondly*, to remind us that God the Son died for us on the cross.

60. In making the sign of the cross how are we reminded of the Blessed Trinity ?

In making the sign of the cross we are reminded of the Blessed Trinity by the words, 'In the name of the Father, and of the Son, and of the Holy Ghost.'

61. In making the sign of the cross how are we reminded that Christ died for us on the cross ?

In making the sign of the cross we are reminded that Christ died for us on the cross by the very form of the cross which we make upon ourselves.

THE FIFTH ARTICLE

62. What is the fifth article of the Creed ?

The fifth article of the Creed is, 'He descended into hell ; the third day He rose again from the dead.'

63. What do you mean by the words, 'He descended into hell' ?

By the words, 'He descended into hell,' I mean that, as soon as Christ was dead, His blessed Soul went down into that part of hell called Limbo.

64. What do you mean by Limbo ?

By Limbo I mean a place of rest, where the souls of the just who died before Christ were detained.

65. Why were the souls of the just detained in Limbo ?

The souls of the just were detained in Limbo because they could not go up to the Kingdom of Heaven till Christ had opened it for them.

66. What do you mean by the words, 'The third day He rose again from the dead' ?

By the words, 'The third day He rose again from the dead,' I mean that, after Christ had been dead and buried part of three days, He raised His blessed Body to life again on the third day.

67. On what day did Christ rise again from the dead ?

Christ rose again from the dead on Easter Sunday.

THE SIXTH ARTICLE

68. What is the sixth article of the Creed ?

The sixth article of the Creed is, 'He ascended into heaven ; sitteth at the right hand of God the Father Almighty.'

69. What do you mean by the words, 'He ascended into heaven' ?

By the words, 'He ascended into heaven,' I mean that our Saviour went up Body and Soul into heaven on Ascension Day, forty days after His resurrection.

70. What do you mean by the words, 'Sitteth at the right hand of God the Father Almighty' ?

By the words, 'Sitteth at the right hand of God the Father

Almighty,' I do not mean that God the Father has hands, for He is a spirit; but I mean that Christ, as God, is equal to the Father; and, as man, is in the highest place in heaven.

THE SEVENTH ARTICLE

71. What is the seventh article of the Creed?

The seventh article of the Creed is, 'From thence He shall come to judge the living and the dead.'

72. When will Christ come again?

Christ will come again from heaven at the last day, to judge all mankind.

73. What are the things Christ will judge?

Christ will judge our thoughts, words, works, and omissions.

74. What will Christ say to the wicked?

Christ will say to the wicked, 'Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.'¹

75. What will Christ say to the just?

Christ will say to the just, 'Come, ye blessed of My Father, possess ye the kingdom prepared for you.'²

76. Will every one be judged at death, as well as at the last day?

Every one will be judged at death as well as at the last day: 'It is appointed unto men once to die; and after this, the judgment,'³

THE EIGHTH ARTICLE

77. What is the eighth article of the Creed?

The eighth article of the Creed is, 'I believe in the Holy Ghost.'

78. Who is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity.

79. From whom doth the Holy Ghost proceed?

The Holy Ghost proceeds from the Father and the Son.

80. Is the Holy Ghost equal to the Father and to the Son?

The Holy Ghost is equal to the Father and to the Son, for He is the same Lord and God as they are.

¹ Matt. xxv. 41.

² Matt. xxv. 34.

³ Heb. ix. 27.

81. When did the Holy Ghost come down on the Apostles ?

The Holy Ghost came down on the Apostles on Whitsunday, in the form of 'parted tongues as it were of fire.'¹

82. Why did the Holy Ghost come down on the Apostles ?

The Holy Ghost came down on the Apostles to confirm their faith, to sanctify them, and to enable them to found the Church.

THE NINTH ARTICLE

83. What is the ninth article of the Creed ?

The ninth article of the Creed is 'the Holy Catholic Church ; the communion of Saints.'

84. What is the Catholic Church ?

The Catholic Church is the union of all the faithful under one head.

85. Who is the Head of the Catholic Church ?

The Head of the Catholic Church is Jesus Christ our Lord.

86. Has the Church a visible Head on earth ?

The Church has a visible Head on earth—the Bishop of Rome, who is the Vicar of Christ.

87. Why is the Bishop of Rome the Head of the Church ?

The Bishop of Rome is the Head of the Church because he is the successor of St. Peter, whom Christ appointed to be the Head of the Church.

88. How do you know that Christ appointed St. Peter to be the Head of the Church ?

I know that Christ appointed St. Peter to be the Head of the Church because Christ said to him : 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the kingdom of heaven.'²

89. What is the Bishop of Rome called ?

The Bishop of Rome is called the Pope, which word signifies Father.

90. Is the Pope the spiritual Father of all Christians ?

The Pope is the spiritual Father of all Christians.

91. Is the Pope the Shepherd and Teacher of all Christians ?

¹ Acts ii. 3.

² Matt. xvi. 18, 19.

The Pope is the Shepherd and Teacher of all Christians, because Christ made St. Peter the Shepherd of the whole flock when He said, 'Feed My lambs, feed My sheep.' He also prayed that his 'faith' might never fail, and commanded him to 'confirm' his brethren.¹

92. Is the Pope infallible?

The Pope is infallible.

93. What do you mean when you say that the Pope is infallible?

When I say that the Pope is infallible, I mean that the Pope cannot err when, as Shepherd and Teacher of all Christians, he defines a doctrine, concerning faith or morals, to be held by the whole Church.

94. Has the Church of Christ any marks by which we may know her?

The Church of Christ has four marks by which we may know her: she is One—she is Holy—she is Catholic—she is Apostolic.

95. How is the Church One?

The Church is One because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head.

96. How is the Church Holy?

The Church is Holy because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children.

97. What does the word Catholic mean?

The word Catholic means Universal.

98. How is the Church Catholic or Universal?

The Church is Catholic or Universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all.

99. How is the Church Apostolic?

The Church is Apostolic because she holds the doctrines and traditions of the Apostles, and because through the unbroken succession of her Pastors she derives her Orders and her Mission from them.

100. Can the Church err in what she teaches?

¹ John xxi. 15, 16, 17; Luke xxii. 32.

The Church cannot err in what she teaches as to faith or morals, for she is our infallible guide in both.

101. How do you know that the Church cannot err in what she teaches?

I know that the Church cannot err in what she teaches because Christ promised that the gates of hell shall never prevail against His Church; that the Holy Ghost shall teach her all things; and that He Himself will be with her all days, even to the consummation of the world.¹

102. What do you mean by the Communion of Saints?

By the Communion of Saints I mean that all the members of the Church, in heaven, on earth, in purgatory, are in communion with each other, as being one body in Jusus Christ.

103. How are the faithful on earth in communion with each other?

The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works.

104. How are we in communion with the Saints in heaven?

We are in communion with the Saints in heaven by honouring them as the glorified members of the Church, and also by our praying to them, and by their praying for us.

105. How are we in communion with the souls in Purgatory?

We are in communion with the souls in Purgatory by helping them with our prayers and good works: 'It is a holy and wholesome thought to pray for the dead, that they may be loosed from sin.'²

106. What is Purgatory?

Purgatory is a place where souls suffer for a time after death on account of their sins.

107. What souls go to Purgatory?

Those souls go to Purgatory that depart this life in *venial* sin; or that have not fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven.

108. What is temporal punishment?

¹ Matt. xvi. 18; John xiv. 16-26; Matt. xxviii. 20.

² 2 Macch. xii. 46.

Temporal punishment is punishment which will have an end, either in this world, or in the world to come.

109. How do you prove that there is a Purgatory ?

I prove that there is a Purgatory from the constant teaching of the Church ; and from the doctrine of Holy Scripture, which declares that God will render to every man according to his works ; that nothing defiled shall enter heaven ; and that some will be saved, ' yet so as by fire.'¹

THE TENTH ARTICLE

110. What is the tenth article of the Creed ?

The tenth article of the Creed is ' The forgiveness of sins.'

111. What do you mean by ' The forgiveness of sins ' ?

By ' The forgiveness of sins ' I mean that Christ has left the power of *forgiving sins* to the Pastors of His Church.²

112. By what means are sins forgiven ?

Sins are forgiven principally by the Sacraments of Baptism and Penance.

113. What is Sin ?

Sin is an offence against God, by any thought, word, deed, or omission against the law of God.

114. How many kinds of sin are there ?

There are two kinds of sin, original sin and actual sin.

115. What is original sin ?

Original sin is that guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

116. What was the sin committed by Adam ?

The sin committed by Adam was the sin of disobedience when he ate the forbidden fruit.

117. Have all mankind contracted the guilt and stain of original sin ?

All mankind have contracted the guilt and stain of original sin, except the Blessed Virgin, who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

118. What is this privilege of the Blessed Virgin called ?

¹ Matt. xvi. 27 ; Apoc. xxi. 28 ; 1 Cor. iii. 15.

² John xx. 23.

This privilege of the Blessed Virgin is called the Immaculate Conception.

119. What is actual sin ?

Actual sin is every sin which we ourselves commit.

120. How is actual sin divided ?

Actual sin is divided into mortal sin and venial sin.

121. What is mortal sin ?

Mortal sin is a grievous offence against God.

122. Why is it called mortal sin ?

It is called mortal sin because it kills the soul and deserves hell.

123. How does mortal sin kill the soul ?

Mortal sin kills the soul by depriving it of sanctifying grace, which is the supernatural life of the soul.

124. Is it a great evil to fall into mortal sin ?

It is the greatest of all evils to fall into mortal sin.

125. Where will they go who die in mortal sin ?

They who die in mortal sin will go to hell for all eternity.

126. What is venial sin ?

Venial sin is an offence which does not kill the soul, yet displeases God, and often leads to mortal sin.

127. Why is it called venial sin ?

It is called venial sin because it is more easily pardoned than mortal sin.

THE ELEVENTH ARTICLE

128. What is the eleventh article of the Creed ?

The eleventh article of the Creed is ' The resurrection of the body.'

129. What do you mean by ' The resurrection of the body ' ?

By ' The resurrection of the body ' I mean that we shall all rise again with the same bodies at the day of judgment.

THE TWELFTH ARTICLE

130. What is the twelfth article of the Creed ?

The twelfth article of the Creed is ' Life everlasting.'

131. What does ' Life everlasting ' mean ?

‘Life everlasting’ means that the good shall live for ever in the glory and happiness of heaven.

182. What is the glory and happiness of heaven ?

The glory and happiness of heaven is to see, love, and enjoy God for ever.

183. What does the Scripture say of the happiness of heaven ?

The Scripture says of the happiness of heaven ‘That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.’¹

184. Shall not the wicked also live for ever ?

The wicked also shall live and be punished for ever in the fire of hell.

HOPE

CHAPTER III

185. Will Faith alone save us ?

Faith alone will not save us without good works ; we must also have Hope and Charity.

186. What is Hope ?

Hope is a supernatural gift of God, by which we firmly trust that God will give us eternal life and all the means necessary to obtain it, if we do what He requires of us.

187. Why must we hope in God ?

We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

188. Can we do any good work of ourselves towards our salvation ?

We can do no good work of ourselves towards our salvation ; we need the help of God’s grace.

189. What is grace ?

Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation.

140. How must we obtain God’s grace ?

We must obtain God’s grace chiefly by prayer and the holy Sacraments.

¹ 1 Cor. ii. 9.

PRAYER

141. What is prayer ?

Prayer is the raising up of the mind and heart to God.

142. How do we raise up our mind and heart to God ?

We raise up our mind and heart to God by thinking of God ; by adoring, praising, and thanking Him ; and by begging of Him all blessings for soul and body.

143. Do those pray well who, at their prayers, think neither of God nor of what they say ?

Those who, at their prayers, think neither of God nor of what they say, do not pray well ; but they offend God if their distractions are wilful.

144. Which is the best of all prayers ?

The best of all prayers is the ' Our Father ' or the Lord's Prayer.

145. Who made the Lord's Prayer ?

Jesus Christ Himself made the Lord's Prayer.

146. Say the Lord's Prayer.

Our Father Who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

147. In the Lord's Prayer who is called ' Our Father ' ?

In the Lord's Prayer God is called ' Our Father '.

148. Why is God called ' Our Father ' ?

God is called ' Our Father ' because He is the Father of all Christians, whom He has made His children by Holy Baptism.

149. Is God also the Father of all mankind ?

God is also the Father of all mankind, because He made them all, and loves and preserves them all.

150. Why do we say ' Our ' Father and not ' My ' Father ?

We say ' Our ' Father, and not ' My ' Father, because, being all brethren, we are to pray not for ourselves only, but also for all others.

151. When we say, ' Hallowed be Thy name,' what do we pray for ?

When we say 'Hallowed be Thy name,' we pray that God may be known, loved, and served by all His creatures.

152. When we say 'Thy kingdom come,' what do we pray for?

When we say 'Thy kingdom come,' we pray that God may come and reign in the hearts of all by His grace in this world, and bring us all hereafter to His heavenly kingdom.

153. When we say 'Thy will be done on earth as it is in heaven,' what do we pray for?

When we say, 'Thy will be done on earth as it is in heaven,' we pray that God may enable us, by His grace, to do His will in all things, as the Blessed do in heaven.

154. When we say, 'Give us this day our daily bread,' what do we pray for?

When we say, 'Give us this day our daily bread,' we pray that God may give us daily all that is necessary for soul and body.

155. When we say, 'Forgive us our trespasses, as we forgive them that trespass against us,' what do we pray for?

When we say, 'Forgive us our trespasses, as we forgive them that trespass against us,' we pray that God may forgive us our sins, as we forgive others the injuries they do to us.

156. When we say, 'Lead us not into temptation,' what do we pray for?

When we say, 'Lead us not into temptation,' we pray that God may give us grace not to yield to temptation.

157. When we say, 'Deliver us from evil,' what do we pray for?

When we say, 'Deliver us from evil,' we pray that God may free us from all evil, both of soul and body.

158. Should we ask the Angels and Saints to pray for us?

We should ask the Angels and Saints to pray for us because they are our friends and brethren, and because their prayers have great power with God.

159. How can we show that the Angels and Saints know what passes on earth?

We can show that the Angels and Saints know what passes on earth from the words of Christ: 'There shall be joy before the Angels of God on one sinner doing penance.'¹

¹ Luke xv. 10.

160. What is the chief prayer to the Blessed Virgin which the Church uses?

The chief prayer to the Blessed Virgin which the Church uses is the Hail Mary.

161. Say the Hail Mary.

Hail, Mary, full of grace; the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

162. Who made the first part of the Hail Mary?

The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost, made the first part of the Hail Mary.

163. Who made the second part of the Hail Mary?

The Church of God, guided by the Holy Ghost, made the second part of the Hail Mary.

164. Why should we frequently say the Hail Mary?

We should frequently say the Hail Mary to put us in mind of the Incarnation of the Son of God, and to honour our Blessed Lady, the Mother of God.

165. Have we another reason for often saying the Hail Mary?

We have another reason for often saying the Hail Mary—to ask our Blessed Lady to pray for us sinners at all times, but especially at the hour of our death.

166. Why does the Catholic Church show great devotion to the Blessed Virgin?

The Catholic Church shows great devotion to the Blessed Virgin, because she is the Immaculate Mother of God.

167. How is the Blessed Virgin Mother of God?

The Blessed Virgin is Mother of God because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God.

168. Is the Blessed Virgin our Mother also?

The Blessed Virgin is our Mother also, because, being the brethren of Jesus, we are the children of Mary.

CHARITY

CHAPTER IV

THE COMMANDMENTS OF GOD

169. What is Charity?

Charity is a supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake.

170. Why must we love God?

We must love God because He is infinitely good in Himself and infinitely good to us.

171. How do we show that we love God?

We show that we love God by keeping His Commandments: for Christ says, 'If you love Me, keep My Commandments.'¹

172. How many Commandments are there?

There are ten Commandments.

173. Say the ten Commandments.

I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

1. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in the heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods.

174. Who gave the ten Commandments?

God gave the ten Commandments to Moses in the old Law and Christ confirmed them in the New.

¹ John xiv. 15.

I

175. What is the first Commandment ?

The first Commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.'

176. What are we commanded to do by the first Commandment ?

By the first Commandment we are commanded to worship the one, true, and living God, by Faith, Hope, Charity, and Religion.

177. What are the sins against Faith ?

The sins against Faith are all false religions, wilful doubt, disbelief, or denial of any article of Faith, and also culpable ignorance of the doctrines of the Church.

178. How do we expose ourselves to the danger of losing our Faith ?

We expose ourselves to the danger of losing our Faith by neglecting our spiritual duties, reading bad books, going to non-Catholic schools, and taking part in the services or prayers of a false religion.

179. What are the sins against Hope ?

The sins against Hope are despair and presumption.

180. What are the chief sins against Religion ?

The chief sins against Religion are the worship of false gods or idols and the giving to any creature whatsoever the honour which belongs to God alone.

181. Does the first Commandment forbid the making of images ?

The first Commandment does not forbid the making of images, but the making of idols ; that is, it forbids us to make images to be adored or honoured as gods.

182. Does the first Commandment forbid all dealing with the devil and superstitious practices ?

The first Commandment forbids all dealing with the devil

and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams, and such like fooleries.

183. Are all sins of sacrilege and simony also forbidden by the first Commandment ?

All sins of sacrilege and simony are also forbidden by the first Commandment.

184. Is it forbidden to give divine honour and worship to the Angels and Saints ?

It is forbidden to give divine honour or worship to the Angels and Saints, for this belongs to God alone.

185. What kind of honour or worship should we pay to the Angels and Saints ?

We should pay to the Angels and Saints an inferior honour or worship, for this is due to them as the servants and special friends of God.

186. What honour should we give to relics, crucifixes, and holy pictures ?

We should give to relics, crucifixes, and holy pictures a relative honour, as they relate to Christ and His Saints, and are memorials of them.

187. Do we pray to relics or images ?

We do not pray to relics or images, for they can neither see, nor hear, nor help us.

II

188. What is the second Commandment ?

The second Commandment is, 'Thou shalt not take the name of the Lord thy God in vain.'

189. What are we commanded by the second Commandment ?

By the second Commandment we are commanded to speak with reverence of God and all holy persons and things, and to keep our lawful oaths and vows.

190. What does the second Commandment forbid ?

The second Commandment forbids all false, rash, unjust, and unnecessary oaths ; as also blaspheming, cursing, and profane words.

191. Is it ever lawful to swear or to take an oath ?

It is lawful to swear, or to take an oath, only when God's honour, or our own, or our neighbour's good requires it.

III

192. What is the third Commandment ?

The third Commandment is, 'Remember that thou keep holy the Sabbath day.'

193. What are we commanded by the third Commandment ?

By the third Commandment we are commanded to keep the Sunday holy.

194. How are we to keep the Sunday holy ?

We are to keep the Sunday holy by hearing Mass and resting from servile works.

195. Why are we commanded to rest from servile works ?

We are commanded to rest from servile works that we may have time and opportunity for prayer, going to the Sacraments, hearing instructions, and reading good books.

IV

196. What is the fourth Commandment ?

The fourth Commandment is, 'Honour thy father and thy mother.'

197. What are we commanded by the fourth Commandment ?

By the fourth Commandment we are commanded to love, reverence, and obey our parents in all that is not sin.

198. Are we commanded to obey our parents only ?

We are commanded to obey, not only our parents, but also our bishops and pastors, the civil authorities, and our lawful superiors.

199. Are we bound to assist our parents in their wants ?

We are bound to assist our parents in their wants, both spiritual and temporal.

200. Are we bound in justice to contribute to the support of our pastors ?

We are bound in justice to contribute to the support of our pastors ; for St. Paul says, 'The Lord ordained that they who preach the Gospel shall live by the Gospel.'¹

¹ 1 Cor. ix. 14.

201. What is the duty of parents towards their children ?

The duty of parents towards their children is to provide for them, to instruct and correct them, and to give them a good Catholic education.

202. What is the duty of masters, mistresses, and other superiors ?

The duty of masters, mistresses, and other superiors is to take proper care of those under their charge, and to enable them to practise their religious duties.

203. What does the fourth Commandment forbid ?

The fourth Commandment forbids all contempt, stubbornness, and disobedience to our parents and lawful superiors.

204. Is it sinful to belong to any secret society ?

It is sinful to belong to any secret society that plots against the Church or State, or to any society that by reason of its secrecy is condemned by the Church ; for St. Paul says : ' Let every soul be subject to the higher powers ; he that resisteth the power resisteth the ordinance of God ; and they that resist purchase to themselves damnation.' ¹

V

205. What is the fifth Commandment ?

The fifth Commandment is, ' Thou shalt not kill.'

206. What does the fifth Commandment forbid ?

The fifth Commandment forbids all wilful murder, fighting, quarrelling, and injurious words ; and also scandal and bad example.

207. Does the fifth Commandment forbid anger ?

The fifth Commandment forbids anger, and, still more, hatred and revenge.

208. Why are scandal and bad example forbidden by the fifth Commandment ?

Scandal and bad example are forbidden by the fifth Commandment because they lead to the injury and spiritual death of our neighbour's soul.

¹ Rom. xiii. 1, 2.

VI

209. What is the sixth Commandment ?

The sixth Commandment is, 'Thou shalt not commit adultery.'

210. What does the sixth Commandment forbid ?

The sixth Commandment forbids all sins of impurity with another's wife or husband.

211. Does the sixth Commandment forbid whatever is contrary to holy purity ?

The sixth Commandment forbids whatever is contrary to holy purity in looks, words, or actions.

212. Are immodest plays and dances forbidden by the sixth Commandment ?

Immodest plays and dances are forbidden by the sixth Commandment, and it is sinful to look at them.

213. Does the sixth Commandment forbid immodest songs, books, and pictures ?

The sixth Commandment forbids immodest songs, books, and pictures, because they are most dangerous to the soul, and lead to mortal sin.

VII

214. What is the seventh Commandment ?

The seventh Commandment is, 'Thou shalt not steal.'

215. What does the seventh Commandment forbid ?

The seventh Commandment forbids all unjust taking away, or keeping what belongs to another.

216. Is all manner of cheating in buying and selling forbidden by the seventh Commandment ?

All manner of cheating in buying and selling is forbidden by the seventh Commandment, and also every other way of wronging our neighbour.

217. Are we bound to restore ill-gotten goods ?

We are bound to restore ill-gotten goods if we are able, or else the sin will not be forgiven ; we must also pay our debts.

218. Is it dishonest in servants to waste their master's time or property

It is dishonest in servants to waste their master's time or property, because it is wasting what is not their own.

VIII

219. What is the eighth Commandment ?

The eighth Commandment is, 'Thou shalt not bear false witness against thy neighbour.'

220. What does the eighth Commandment forbid ?

The eighth Commandment forbids all false testimony, rash judgment, and lies.

221. Are calumny and detraction forbidden by the eighth Commandment ?

Calumny and detraction are forbidden by the eighth Commandment, and also tale-bearing and any words which injure our neighbour's character.

222. If you have injured your neighbour by speaking ill of him, what are you bound to do ?

If I have injured my neighbour by speaking ill of him, I am bound to make him satisfaction by restoring his good name as far as I can.

IX

223. What is the ninth Commandment ?

The ninth Commandment is, 'Thou shalt not covet thy neighbour's wife.'

224. What does the ninth Commandment forbid ?

The ninth Commandment forbids all wilful consent to impure thoughts and desires, and all wilful pleasure in the irregular motions of the flesh.

225. What sins commonly lead to the breaking of the sixth and ninth Commandments ?

The sins that commonly lead to the breaking of the sixth and ninth Commandments are gluttony, drunkenness, and intemperance, and also idleness, bad company, and the neglect of prayer.

X

226. What is the tenth Commandment ?

The tenth Commandment is, 'Thou shalt not covet thy neighbour's goods.'

227. What does the tenth Commandment forbid ?

The tenth Commandment forbids all envious and covetous thoughts and unjust desires of our neighbour's goods and profits.

CHAPTER V

THE COMMANDMENTS OF THE CHURCH

228. Are we bound to obey the Church ?

We are bound to obey the Church, because Christ has said to the pastors of the Church, 'He that heareth you heareth Me ; and he that despiseth you despiseth Me.'¹

229. What are the chief Commandments of the Church ?

The chief Commandments of the Church are :

1. To keep the Sundays and Holydays of Obligation holy by hearing Mass and resting from servile works.
2. To keep the days of fasting and abstinence appointed by the Church.
3. To go to confession at least once a year.
4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.
5. To contribute to the support of our pastors.
6. Not to marry within certain degrees of kindred, nor to solemnise marriage at the forbidden times.

230. What is the first Commandment of the Church ?

The first Commandment of the Church is 'To keep the Sundays and Holydays of Obligation holy, by hearing Mass and resting from servile works.'

231. Which are the Holydays of Obligation observed in England ?

The Holydays of Obligation observed in England are Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints.

232. Is it a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation ?

¹ Luke x. 16.

It is a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation.

233. Are parents, masters, and mistresses bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation ?

Parents, masters, and mistresses are bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation.

234. What is the second Commandment of the Church ?

The second Commandment of the Church is 'To keep the days of fasting and abstinence appointed by the Church.'

235. What are fasting days ?

Fasting days are days on which we are allowed to take but one meal, and are forbidden to eat flesh-meat without special leave.

236. Which are the fasting days ?

The fasting days are the forty days of Lent ; certain Vigils ; the Ember days ; and in England the Wednesdays and Fridays in Advent.

237. What are days of abstinence ?

Days of abstinence are days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

238. Which are the days of abstinence ?

The days of abstinence are all Fridays, except the Friday on which Christmas Day may fall ; and the Sundays in Lent, unless leave be given to eat meat on them.

239. Why does the Church command us to fast and abstain ?

The Church commands us to fast and abstain that so we may mortify the flesh and satisfy God for our sins.

240. What is the third Commandment of the Church ?

The third Commandment of the Church is 'To go to confession at least once a year.'

241. How soon are children bound to go to confession ?

Children are bound to go to confession as soon as they have come to the use of reason and are capable of mortal sin.

242. When are children generally supposed to come to the use of reason ?

Children are generally supposed to come to the use of reason about the age of seven years.

243. What is the fourth Commandment of the Church ?

The fourth Commandment of the Church is 'To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.'

244. How soon are Christians bound to receive the Blessed Sacrament ?

Christians are bound to receive the Blessed Sacrament as soon as they are capable of being instructed in this sacred mystery.

245. What is the fifth Commandment of the Church ?

The fifth Commandment of the Church is 'To contribute to the support of our pastors.'

246. Is it a duty to contribute to the support of religion ?

It is a duty to contribute to the support of religion according to our means, so that God may be duly honoured and worshipped and the kingdom of His Church extended.

247. What is the sixth Commandment of the Church ?

The sixth Commandment of the Church is 'Not to marry within certain degrees of kindred nor to solemnise marriage at the forbidden times.'

248. Which are the times in which it is forbidden to solemnise marriage ?

The times in which it is forbidden to solemnise marriage are from the first Sunday of Advent till after the Epiphany, and from Ash Wednesday till after Low Sunday.

THE SACRAMENTS

CHAPTER VI

249. What is a Sacrament ?

A sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls.

250. Do the Sacraments always give grace ?

The Sacraments always give grace to those who receive them worthily.

251. Whence have the Sacraments the power of giving grace ?

The Sacraments have the power of giving grace from the merits of Christ's precious Blood, which they apply to our souls.

252. Ought we to have a great desire to receive the Sacraments ?

We ought to have a great desire to receive the Sacraments, because they are the chief means of our salvation.

253. Is a character given to the soul by any of the Sacraments ?

A character is given to the soul by the Sacraments of Baptism, Confirmation, and Holy Order.

254. What is a character ?

A character is a mark or seal on the soul which cannot be effaced, and therefore the Sacrament conferring it may not be repeated.

255. How many Sacraments are there ?

There are seven Sacraments : Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

I

256. What is Baptism ?

Baptism is a Sacrament, which cleanses us from original sin, makes us Christians, children of God, and members of the Church.

257. Does Baptism also forgive actual sins ?

Baptism also forgives actual sins, with all punishment due to them, when it is received in proper dispositions by those who have been guilty of actual sin.

258. Who is the ordinary minister of Baptism ?

The ordinary minister of Baptism is a priest ; but any one may baptise in case of necessity, when a priest cannot be had.

259. How is Baptism given ?

Baptism is given by pouring water on the head of the child, saying at the same time these words : ' I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.'

260. What do we promise in Baptism ?

We promise in Baptism to renounce the devil and all his works and pomps.

261. Is Baptism necessary for salvation ?

T

Baptism is necessary for salvation, because Christ has said, 'Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.'¹

II

262. What is Confirmation ?

Confirmation is a Sacrament by which we receive the Holy Ghost in order to make us strong and perfect Christians and soldiers of Jesus Christ.

263. Who is the ordinary minister of Confirmation ?

The ordinary minister of Confirmation is a Bishop.

264. How does the Bishop administer the Sacrament of Confirmation ?

The Bishop administers the Sacrament of Confirmation by praying that the Holy Ghost may come down upon those who are to be confirmed ; and by laying his hand on them, and making the sign of the cross with chrism on their foreheads, at the same time pronouncing certain words.

265. What are the words used in Confirmation ?

The words used in Confirmation are these : ' I sign thee with the sign of the cross, and I confirm thee with the chrism of Salvation ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

III

266. What is the Sacrament of the Holy Eucharist ?

The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances of bread and wine.

267. How are the bread and wine changed into the Body and Blood of Christ ?

The bread and wine are changed into the Body and Blood of Christ by the power of God, to whom nothing is impossible or difficult.

268. When are the bread and wine changed into the Body and Blood of Christ ?

The bread and wine are changed into the Body and Blood

¹ John iii. 5.

of Christ when the words of consecration, ordained by Jesus Christ, are pronounced by the priest in the Holy Mass.

269. Why has Christ given Himself to us in the Holy Eucharist ?

Christ has given Himself to us in the Holy Eucharist to be the life and the food of our souls. 'He that eateth Me, the same also shall live by Me; He that eateth this bread shall live for ever.'¹

270. Is Christ received whole and entire under either kind alone ?

Christ is received whole and entire under either kind alone.

271. In order to receive the Blessed Sacrament worthily, what is required ?

In order to receive the Blessed Sacrament worthily, it is required that we be in a state of grace, and fasting from midnight.

272. What is it to be in a state of grace ?

To be in a state of grace is to be free from mortal sin, and pleasing to God.

273. Is it a great sin to receive Holy Communion in mortal sin ?

It is a great sin to receive Holy Communion in mortal sin ; 'for he that eateth and drinketh unworthily eateth and drinketh judgment to himself.'²

274. Is the Blessed Eucharist a Sacrament only ?

The Blessed Eucharist is not a Sacrament only ; it is also a sacrifice.

275. What is a Sacrifice ?

A sacrifice is the offering of a victim by a priest to God alone, in testimony of His being the Sovereign Lord of all things.

276. What is the Sacrifice of the New Law ?

The Sacrifice of the New Law is the Holy Mass.

277. What is the Holy Mass ?

The Holy Mass is the Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

278. Is the Holy Mass one and the same Sacrifice with that of the Cross ?

¹ John vi. 58, 59.

² 1 Cor. xi. 29.

The Holy Mass is one and the same Sacrifice with that of the Cross, inasmuch as Christ who offered Himself, a bleeding Victim, on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

279. For what ends is the Sacrifice of the Mass offered ?

The Sacrifice of the Mass is offered for four ends : first, to give supreme honour and glory to God ; secondly, to thank Him for all His benefits ; thirdly, to obtain pardon for our sins ; and, fourthly, to obtain all other graces and blessings through Jesus Christ.

280. Is the Mass also a memorial of the Passion and Death of our Lord ?

The Mass is also a memorial of the Passion and Death of our Lord, for Christ at His last supper said, ' Do this for a commemoration of Me.' ¹

IV

281. What is the Sacrament of Penance ?

Penance is a Sacrament whereby the sins, whether mortal or venial, which we have committed after Baptism are forgiven.

282. Does the Sacrament of Penance increase the grace of God in the soul ?

The Sacrament of Penance increases the grace of God in the soul, besides forgiving sin ; we should, therefore, often go to confession.

283. When did our Lord institute the Sacrament of Penance ?

Our Lord instituted the Sacrament of Penance when He breathed on His Apostles and gave them power to forgive sins, saying, ' Whose sins you shall forgive, they are forgiven.' ²

284. How does the priest forgive sins ?

The priest forgives sins by the power of God, when he pronounces the words of absolution.

285. What are the words of absolution ?

The words of absolution are : ' I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'

¹ Luke xxii. 19.

² John xx. 23.

286. Are any conditions for forgiveness required on the part of the penitent ?

Three conditions for forgiveness are required on the part of the penitent : Contrition, Confession, and Satisfaction.

287. What is Contrition ?

Contrition is a hearty sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment.

288. What is a firm purpose of amendment ?

A firm purpose of amendment is a resolution to avoid, by the grace of God, not only sin, but also the dangerous occasions of sin.

289. How may we obtain a hearty sorrow for our sins ?

We may obtain a hearty sorrow for our sins by earnestly praying for it and by making use of such considerations as may lead us to it.

290. What consideration concerning God will lead us to sorrow for our sins ?

This consideration concerning God will lead us to sorrow for our sins, that by our sins we have offended God, who is infinitely good in Himself, and infinitely good to us.

291. What consideration concerning our Saviour will lead us to sorrow for our sins ?

This consideration concerning our Saviour will lead us to sorrow for our sins, that our Saviour died for our sins, and that those who sin grievously 'crucify again to themselves the Son of God, making Him a mockery.'¹

292. Is sorrow for our sins, because by them we have lost heaven and deserved hell, sufficient when we go to confession ?

Sorrow for our sins, because by them we have lost heaven and deserved hell, is sufficient when we go to confession.

293. What is perfect contrition ?

Perfect contrition is sorrow for sin arising purely from the love of God.

294. What special value has perfect contrition ?

Perfect contrition has this special value—that by it our sins are forgiven immediately, even before we confess them ; but,

¹ Heb. vi. 8.

nevertheless, if they are mortal, we are strictly bound to confess them afterwards.

295. What is Confession ?

Confession is to accuse ourselves of our sins to a priest approved by the Bishop.

296. What if a person wilfully conceal a mortal sin in confession ?

If a person wilfully conceal a mortal sin in confession he is guilty of a great sacrilege, by telling a lie to the Holy Ghost in making a bad confession.

297. How many things have we to do in order to prepare for confession ?

We have four things to do in order to prepare for confession : first, we must heartily pray for grace to make a good confession ; secondly, we must carefully examine our conscience ; thirdly, we must take time and care to make a good act of contrition ; and, fourthly, we must resolve by the help of God to renounce our sins, and to begin a new life for the future.

298. What is Satisfaction ?

Satisfaction is doing the penance given us by the priest.

299. Does the penance given by the priest always make full satisfaction for our sins ?

The penance given by the priest does not always make full satisfaction for our sins. We should therefore add to it other good works and penances, and try to gain indulgences.

300. What is an Indulgence ?

An Indulgence is a remission, granted by the Church, of the temporal punishment which often remains due to sin after its guilt has been forgiven.

V

301. What is the Sacrament of Extreme Unction ?

The Sacrament of Extreme Unction is the anointing of the sick with holy oil accompanied with prayer.

302. When is Extreme Unction given ?

Extreme Unction is given when we are in danger of death by sickness.

303. What are the effects of the Sacrament of Extreme Unction ?

The effects of the Sacrament of Extreme Unction are to comfort and strengthen the soul, to remit sin, and even to restore health, when God sees it to be expedient.

804. What authority is there in Scripture for the Sacrament of Extreme Unction ?

The authority in Scripture for the Sacrament of Extreme Unction is in the 5th chapter of St. James, where it is said : 'Is any one sick among you, let him bring in the priests of the Church ; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of Faith shall save the sick man and the Lord shall raise him up ; and if he be in sins they shall be forgiven him.' ¹

VI

805. What is the Sacrament of Holy Order ?

Holy Order is the Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

VII

806. What is the Sacrament of Matrimony ?

Matrimony is the Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

807. What special grace does the Sacrament of Matrimony give to those who receive it worthily ?

The Sacrament of Matrimony gives to those who receive it worthily a special grace to enable them to bear the difficulties of their state, to love and be faithful to one another, and to bring up their children in the fear of God.

808. Is it a sacrilege to contract marriage in mortal sin or in disobedience to the laws of the Church ?

It is a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church, and, instead of a blessing, the guilty parties draw down upon themselves the anger of God.

809. What is a 'mixed marriage' ?

¹ St. James v. 14, 15.

A 'mixed marriage' is a marriage between a Catholic and one who, though baptised, does not profess the Catholic faith.

810. Has the Church always forbidden mixed marriages?

The Church has always forbidden mixed marriages, and considered them unlawful and pernicious.

811. Does the Church sometimes permit mixed marriages?

The Church sometimes permits mixed marriages, by granting a dispensation, for very grave reasons and under special conditions.

812. Can any human power dissolve the bond of marriage?

No human power can dissolve the bond of marriage, because Christ has said, 'What God hath joined together let no man put asunder.'¹

CHAPTER VII

OF VIRTUES AND VICES

813. Which are the Theological Virtues?

The Theological Virtues are 'Faith, Hope, and Charity.'²

814. Why are they called Theological Virtues?

They are called Theological Virtues because they relate immediately to God.

815. What are the chief mysteries of Faith which every Christian is bound to know?

The chief mysteries of Faith which every Christian is bound to know are the Unity and Trinity of God, and the Incarnation, Death, and Resurrection of our Saviour.

816. Which are the Cardinal Virtues?

The Cardinal Virtues are Prudence, Justice, Fortitude, and Temperance.³

817. Why are they called Cardinal Virtues?

They are called Cardinal Virtues because they are, as it were, the hinges on which all other moral virtues turn.

818. Which are the seven gifts of the Holy Ghost?

¹ Matt. xix. 6.

² 1 Cor. xiii. 13.

³ Wisd. viii. 7.

The seven gifts of the Holy Ghost are :

- | | |
|-------------------|--------------------|
| 1. Wisdom. | 5. Knowledge. |
| 2. Understanding. | 6. Piety. |
| 3. Counsel. | 7. The fear of the |
| 4. Fortitude. | Lord. ¹ |

819. Which are the twelve fruits of the Holy Ghost ?

The twelve fruits of the Holy Ghost are :

- | | |
|---------------|----------------------------|
| 1. Charity. | 7. Longanimity. |
| 2. Joy. | 8. Mildness. |
| 3. Peace. | 9. Faith. |
| 4. Patience. | 10. Modesty. |
| 5. Benignity. | 11. Continency. |
| 6. Goodness. | 12. Chastity. ² |

820. Which are the two great precepts of Charity ?

The two great precepts of Charity are :

1. 'Thou shalt love the Lord thy God with thy whole heart,
and with thy whole soul, and with thy whole mind,
and with thy whole strength.'
2. 'Thou shalt love thy neighbour as thyself.'³

821. Which are the seven Corporal Works of Mercy ?

The seven Corporal Works of Mercy are :

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbour the harbourless.
5. To visit the sick.
6. To visit the imprisoned.
7. To bury the dead.⁴

822. Which are the seven Spiritual Works of Mercy ?

The seven Spiritual Works of Mercy are :

1. To convert the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.

¹ Is. xi. 2, 3.

² Gal. v. 22.

³ Mark xii. 30, 31.

⁴ Matt. xxv. ; Tobias xii.

6. To forgive injuries.

7. To pray for the living and the dead.

323. Which are the eight Beatitudes ?

The eight Beatitudes are :

1. ' Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.
3. Blessed are they that mourn ; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; for they shall have their fill.
5. Blessed are the merciful ; for they shall obtain mercy.
6. Blessed are the clean of heart ; for they shall see God.
7. Blessed are the peacemakers ; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.' ¹

324. Which are the seven capital sins or vices and their contrary virtues ?

The seven capital sins or vices and their contrary virtues are

1. Pride.	<i>Contrary Virtues.</i>	1. Humility.
2. Covetousness.		2. Liberality.
3. Lust.		3. Chastity.
4. Anger.		4. Meekness.
5. Gluttony.		5. Temperance.
6. Envy.		6. Brotherly love.
7. Sloth.		7. Diligence.

325. Why are they called capital sins ?

They are called capital sins because they are the sources from which all other sins take their rise.

326. Which are the six sins against the Holy Ghost ?

The six sins against the Holy Ghost are :

1. Presumption.
2. Despair.
3. Resisting the known truth.
4. Envy of another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

¹ Matt. v. 3-10.

827. Which are the four sins crying to heaven for vengeance ?
The four sins crying to heaven for vengeance are :

1. Wilful murder.¹
2. The sin of Sodom.²
3. Oppression of the poor.³
4. Defrauding labourers of their wages.⁴

828. When are we answerable for the sins of others ?

We are answerable for the sins of others whenever we either cause them, or share in them through our own fault.

829. In how many ways may we either cause or share the guilt of another's sin ?

We may either cause or share the guilt of another's sin in nine ways :

- | | |
|---------------------------|--------------------------------------|
| 1. By counsel. | 6. By concealment. |
| 2. By command. | 7. By being a partner
in the sin. |
| 3. By consent. | 8. By silence. |
| 4. By provocation. | 9. By defending the
ill done. |
| 5. By praise or flattery. | |

830. Which are the three eminent Good Works ?

The three eminent Good Works are Prayer, Fasting, and Almsdeeds.

831. Which are the Evangelical Counsels ?

The Evangelical Counsels are voluntary Poverty, perpetual Chastity, and entire Obedience.

832. What are the four last things to be ever remembered ?

The four last things to be ever remembered are Death, Judgment, Hell, and Heaven.⁵

CHAPTER VIII

THE CHRISTIAN'S RULE OF LIFE

833. What rule of life must we follow if we hope to be saved ?

¹ Gen. iv.

² Gen. xviii.

³ Exod. ii.

⁴ James v.

⁵ Eccl. vii.

If we hope to be saved, we must follow the rule of life taught by Jesus Christ.

884. What are we bound to do by the rule of life taught by Jesus Christ?

By the rule of life taught by Jesus Christ we are bound always to hate sin and to love God.

885. How must we hate sin?

We must hate sin above all other evils so as to be resolved never to commit a wilful sin, for the love or fear of anything whatsoever.

886. How must we love God?

We must love God above all things, and with our whole heart.

887. How must we learn to love God?

We must learn to love God by begging of God to teach us to love Him: 'O my God, teach me to love Thee!'

888. What will the love of God lead us to do?

The love of God will lead us often to think how good God is; often to speak to Him in our hearts; and always to seek to please Him.

889. Does Jesus Christ also command us to love one another?

Jesus Christ also commands us to love one another—that is, all persons without exception for His sake.

840. How are we to love one another?

We are to love one another by wishing well to one another, and praying for one another; and by never allowing ourselves any thought, word, or deed to the injury of any one.

841. Are we also bound to love our enemies?

We are also bound to love our enemies; not only by forgiving them from our hearts, but also by wishing them well, and praying for them.

842. Has Jesus Christ given us another great rule?

Jesus Christ has given us another great rule in these words: 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.'¹

843. How are we to deny ourselves?

¹ Luke ix. 23.

We are to deny ourselves by giving up our own will, and by going against our own humours, inclinations, and passions.

344. Why are we bound to deny ourselves?

We are bound to deny ourselves because our natural inclinations are prone to evil from our very childhood; and, if not corrected by self-denial, they will certainly carry us to hell.

345. How are we to take up our cross daily?

We are to take up our cross daily by submitting daily with patience to the labours and sufferings of this short life, and by bearing them willingly for the love of God.

346. How are we to follow our Blessed Lord?

We are to follow our Blessed Lord by walking in His footsteps and imitating His virtues.

347. What are the principal virtues we are to learn of our Blessed Lord?

The principal virtues we are to learn of our Blessed Lord are meekness, humility, and obedience.

348. Which are the enemies we must fight against all the days of our life?

The enemies which we must fight against all the days of our life are the devil, the world, and the flesh.

349. What do you mean by the devil?

By the devil I mean Satan and all his wicked angels, who are ever seeking to draw us into sin, that we may be damned with them.

350. What do you mean by the world?

By the world I mean the false maxims of the world, and the society of those who love the vanities, riches, and pleasures of this world better than God.

351. Why do you number the devil and the world amongst the enemies of the soul?

I number the devil and the world amongst the enemies of the soul because they are always seeking by temptation, and by word or example, to carry us along with them in the broad road that leads to damnation.

352. What do you mean by the flesh?

By the flesh I mean our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

353. What must we do to hinder the enemies of our soul from drawing us into sin?

To hinder the enemies of our soul from drawing us into sin, we must watch, pray, and fight against all their suggestions and temptations.

854. In the warfare against the devil, the world, and the flesh, on whom must we depend ?

In the warfare against the devil, the world, and the flesh we must depend not on ourselves, but on God only : ' I can do all things in Him who strengtheneth me.' ¹

CHAPTER IX

THE CHRISTIAN'S DAILY EXERCISE

855. How should you begin the day ?

I should begin the day by making the sign of the cross as soon as I awake in the morning, and by saying some short prayer, such as ' O my God, I offer my heart and soul to Thee.'

856. How should you rise in the morning ?

I should rise in the morning diligently, dress myself modestly, and then kneel down and say my morning prayers.

857. Should you also hear Mass if you have time and opportunity ?

I should also hear Mass, if I have time and opportunity, for to hear Mass is by far the best and most profitable of all devotions.

858. Is it useful to make daily meditation ?

It is useful to make daily meditation, for such was the practice of all the Saints.

859. On what ought we to meditate ?

We ought to meditate especially on the four last things, and the life and Passion of our Blessed Lord.

860. Ought we frequently to read good books ?

We ought frequently to read good books, such as the Holy Gospel, the Lives of the Saints, and other spiritual works, which nourish our faith and piety, and arm us against the false maxims of the world.

861. And what should you do as to your eating, drinking, sleeping, and amusements ?

¹ Philip. iv. 13.

As to my eating, drinking, sleeping, and amusements, I should use all these things with moderation, and with a desire to please God.

862. Say the grace before meals.

‘Bless us, O Lord, and these Thy gifts, which we are going to receive from Thy bounty, through Christ our Lord. Amen.’

863. Say the grace after meals.

‘We give Thee thanks, Almighty God, for all Thy benefits who livest and reignest, world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.’

864. How should you sanctify your ordinary actions and employments of the day?

I should sanctify my ordinary actions and employments of the day by often raising up my heart to God whilst I am about them, and saying some short prayer to Him.

865. What should you do when you find yourself tempted to sin?

When I find myself tempted to sin I should make the sign of the cross on my heart, and call on God as earnestly as I can, saying, ‘Lord, save me, or I perish.’

866. If you have fallen into sin what should you do?

If I have fallen into sin I should cast myself in spirit at the feet of Christ, and humbly beg His pardon by a sincere act of contrition.

867. When God sends you any cross, or sickness, or pain, what should you say?

When God sends me any cross, or sickness, or pain, I should say, ‘Lord, Thy will be done; I take this for my sins.’

868. What little indulgenced prayers would you do well to say often to yourself during the day?

I should do well to say often to myself during the day, such little indulgenced prayers as—

‘Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.’

‘In all things may the most holy, the most just, and the most lovable will of God be done, praised, and exalted above all for ever.’

'O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment Thine.'

'Praised be Jesus Christ, praised for evermore.'

'My Jesus, mercy ; Mary, help.'

869. How should you finish the day ?

I should finish the day by kneeling down and saying my night prayers.

870. After your night prayers what should you do ?

After my night prayers I should observe due modesty in going to bed ; occupy myself with the thoughts of death ; and endeavour to compose myself to rest at the foot of the cross, and give my last thoughts to my crucified Saviour.

¹ AN EVANGELICAL FREE CHURCH CATECHISM

**PREPARED BY SPECIAL COMMITTEES OF THE NATIONAL COUNCIL
OF EVANGELICAL FREE CHURCHES IN ENGLAND AND WALES**

1. What is the Christian religion ?

It is the religion founded by our Lord and Saviour, Jesus Christ, who has brought to us the full knowledge of God and of eternal life.

2. How must we think of God ?

God is the one Eternal Spirit, Creator and Sustainer of all things ; He is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth.

3. By what name has Jesus taught us to call God ?

Our Father in heaven.

4. What do we learn from this name of Father ?

We learn that God made us in His own image, that He cares for us by His wise providence, and that He loves us far better than any earthly parent can.

5. What does Jesus say about Himself ?

That He is the Son of God, whom the Father in His great love sent into the world to be our Saviour from sin.

6. What is sin ?

Sin is any thought or feeling, word or act, which either is contrary to God's holy law, or falls short of what it requires.

7. Say in brief what God's law requires.

That we should love God with our whole heart and our neighbour as ourselves.

8. Are we able of ourselves to do this ?

No ; for, although man was made innocent at the first, yet

¹ See p. 81.

he fell into disobedience, and since then no one has been able in his own strength, to keep God's law.

9. What are the consequences of sin ?

Sin separates man from God, corrupts his nature, exposes him to manifold pains and griefs, and, unless he repents, must issue in death eternal.

10. Can we deliver ourselves from sin and its consequences ?

By no means ; for we are unable either to cleanse our own hearts or to make amends for our offences.

11. How did the Son of God save His people from their sins ?

For our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.

12. What benefit have we from the Son of God becoming man ?

We have a Mediator between God and men ; One who as God reveals to us what God is ; and, as perfect Man, represents our race before God.

13. What further benefits have we from our Lord's life on earth ?

We have in Him a brother man who is touched with the feeling of our infirmities, as well as a perfect example of what we ought to be.

14. What did He accomplish for us by His death on the Cross ?

By offering Himself a sacrifice without blemish unto God, He fulfilled the requirements of divine holiness, atoned for all our sins, and broke the power of sin.

15. What does the resurrection of Jesus teach us ?

It assures us that He has finished the work of our redemption ; that the dominion of death is ended ; and that, because He lives, we shall live also.

16. What do we learn from His ascension into heaven ?

That we have in Him an Advocate with the Father, who ever liveth to make intercession for us.

17. What do we learn from His session at the right hand of God?

That He is exalted as our Head and King, to whom has been given all authority in heaven and on earth.

18. How does Jesus Christ still carry on His work of salvation ?

By the third Person in the blessed Trinity, the Holy Spirit, who was sent forth at Pentecost.

19. What is the mystery of the blessed Trinity ?

That the Father, the Son, and the Holy Spirit, into whose Name we are baptised, are one God.

20. What must we do in order to be saved ?

We must repent of our sin and believe on the Lord Jesus Christ.

21. What is it to repent ?

He who truly repents of his sin not only confesses it with shame and sorrow, but above all he turns from it to God with sincere desire to be forgiven and steadfast purpose to sin no more.

22. What is it to believe on the Lord Jesus Christ ?

It means that we rely on Him as our Teacher, Saviour, and Lord, putting our whole trust in the grace of God through Him.

23. How are we enabled to repent and believe ?

By the secret power of the Holy Spirit working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.

24. What benefits do we receive when we repent and believe ?

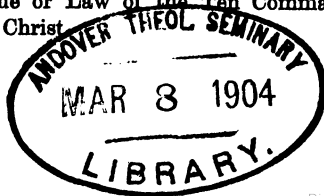
Being united to Christ by faith, our sins are freely forgiven for His sake ; our hearts are renewed ; and we become children of God and joint-heirs with Christ.

25. In what way are we to show ourselves thankful for such great benefits ?

By striving to follow the example of Jesus in doing and bearing the will of our heavenly Father.

26. Where do we find God's will briefly expressed ?

In the Decalogue or Law of the Ten Commandments, as explained by Jesus Christ.



27. Repeat the Ten Commandments.

(i) Thou shalt have none other gods before Me.

(ii) Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

(iii) Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

(iv) Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

(v) Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

(vi) Thou shalt do no murder.

(vii) Thou shalt not commit adultery.

(viii) Thou shalt not steal.

(ix) Thou shalt not bear false witness against thy neighbour.

(x) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

28. How has our Lord taught us to understand this law?

He taught that the law reaches to the desires, motives, and intentions of the heart, so that we cannot keep it unless we love God with our whole heart and our neighbour as ourselves.

(i) What does the First Commandment teach us?

To take the one living and true God for our own God, and render unto Him the honour which is due to Him alone.

(ii) What does the Second Commandment teach us ?

To worship God in spirit and in truth, not by the use of images or other devices of men, but in such ways as He has Himself appointed.

(iii) What does the Third Commandment teach us ?

Never to blaspheme and never to utter profane words, but always to regard and use with deep reverence the Holy Name of God.

(iv) What does the Fourth Commandment teach us ?

That we ought to be diligent in our calling during six days of the week, but keep one day hallowed for rest and worship ; and because Jesus rose from the dead on the first day of the week, Christians observe that day, calling it the Lord's Day.

(v) What does the Fifth Commandment teach us ?

That God regards with special favour those who reverence and obey their parents.

(vi) What does the Sixth Commandment teach us ?

To hold human life sacred, and, instead of hating or hurting our fellow-men, even our enemies, to do all we can to preserve them in health and well-being.

(vii) What does the Seventh Commandment teach us ?

To honour God's ordinance of marriage, to preserve modesty, and to keep ourselves chaste in thought, speech, and behaviour.

(viii) What does the Eighth Commandment teach us ?

To be honest and fair in all our dealings, and in no wise to take unbrotherly advantage of another by fraud or force.

(ix) What does the Ninth Commandment teach us ?

To avoid false testimony, and never to deceive any one or spread reports to our neighbour's hurt.

(x) What does the Tenth Commandment teach us ?

Not even in our heart to grudge our fellow-man his prosperity or desire to deprive him of that which is his, but always to cultivate a thankful and contented spirit.

29. What special means has God provided to assist us in leading a life of obedience ?

His Word, Prayer, the Sacraments, and the Fellowship of the Church.

80. Where do we find God's Word written ?

In the Holy Bible, which is the inspired record of God's revelation given to be our rule of faith and duty.

81. What is Prayer ?

In Prayer we commune with our Father in heaven, confess our sins, give Him thanks for all His benefits, and ask in the name of Jesus for such things as He has promised.

82. Repeat the Lord's Prayer.

'Our Father, which art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.'

(i) What is meant by the words—'Hallowed be Thy Name' ?

That our Heavenly Father would lead all men to acknowledge and reverence Him as Jesus has made Him known, so that everywhere His glorious praise may be proclaimed.

(ii) What do we pray for in the words—'Thy Kingdom come' ?

We pray that the Gospel may spread and prevail in all the world, till the power of evil is overthrown and Jesus reigns in every heart and governs every relation of human life.

(iii) What is meant by the words—'Thy will be done in earth as it is in heaven' ?

That all men may be led to accept God's holy will, and cheerfully to do whatever He requires, so that His gracious purpose may be fulfilled.

(iv) What shall we desire when we say—'Give us this day our daily bread' ?

That God would prosper our daily labour and provide what is needful for the body, ridding us of anxiety and disposing us to contentment.

(v) Explain this petition—'Forgive us our trespasses as we forgive them that trespass against us.'

Here Christ teaches us that we may confidently ask God to forgive us our sins, but that He will not do so unless we ourselves from the heart forgive those who have wronged us.

(vi) What do we ask for in the last petition—'Lead us not into temptation, but deliver us from evil'?

We entreat that we may not need, for our humbling, to be exposed to severe temptations, and that we may be kept from the power of every spiritual enemy.

83. What is the Holy Catholic Church?

It is that holy society of believers in Christ Jesus which He founded, of which He is the only Head, and in which He dwells by His Spirit; so that, though made up of many communions, organised in various modes, and scattered throughout the world, it is yet One in Him.

84. For what ends did our Lord found His Church?

He united His people into this visible brotherhood for the worship of God, and the ministry of the Word and the Sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom.

85. What is the essential mark of a true branch of the Catholic Church?

The essential mark of a true branch of the Catholic Church is the presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship.

86. What is a Free Church?

A Church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer His laws without restraint or control by the State.

87. What is the duty of the Church to the State?

To observe all the laws of the State unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

88. What is the duty of the State to the Church?

To protect all branches of the Church and their individual members in the enjoyment of liberty to worship God, and in efforts to promote the religion of Christ, which do not interfere with the civil rights of others.

89. What is a Christian minister?

A Christian minister is one who is called of God and the Church to be a teacher of the Word and a pastor of the flock of Christ.

40. How may the validity of such a ministry be proved ?

The decisive proof of a valid ministry is the sanction of the Divine Head of the Church, manifested in the conversion of sinners and the edification of the body of Christ.

41. What are the Sacraments of the Church ?

Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of His promised grace, and, when rightly used, to become a means to convey it to our hearts.

42. How many Sacraments are there ?

Two only : Baptism and the Lord's Supper.

43. What is the visible sign in the Sacrament of Baptism ?

Water: wherein the person is baptised into the name of the Father, and of the Son, and of the Holy Spirit.

44. What inward benefit does this signify ?

The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe.

45. What are the outward signs in the Lord's Supper ?

Bread and wine : which the Lord has commanded to be given and received for a perpetual memorial of His death.

46. What is signified by the bread and wine ?

By the bread is signified the body of our Lord Jesus Christ in which He lived and died ; by the wine is signified His blood, shed once for all upon the Cross for the remission of sins.

47. What do they receive who in penitence and faith partake of this Sacrament ?

They feed spiritually upon Christ as the nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life.

48. Why do Christians partake in common of the Lord's Supper ?

To show their oneness in Christ, to confess openly their faith in Him, and to give one another a pledge of brotherly love.

49. What is a Christian's chief comfort in this life ?

That in Christ he belongs to God, who makes all things work together for good to them that love Him.

50. What hope have we in the prospect of death ?

We are well assured that all who fall asleep in Christ are

with Him in rest and peace ; and that even as He rose from the dead, so shall we also rise and be clothed with glorified bodies.

51. What has Jesus told us of His Second Advent ?

That, at a time known only to God, He shall appear again with power, to be glorified in His saints and to be the Judge of all mankind ; and that for His appearing we should be always ready.

52. What is the Christian's hope concerning the future state ?

We look for the life everlasting, wherein all who are saved through Christ shall see God and inherit the kingdom prepared for them from the foundation of the world.

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